

# The Expositor and Current Anecdotes

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## The Christian Church Crippled by an Underpaid Leadership

\$573 is the average annual salary paid to all preachers outside the 150 largest cities of the United States.

If church members were poor and could not pay more, there are few if any pastors who would not willingly undergo the self sacrifice. Living expenses have increased but salaries and earnings of members have increased.

If this living from hand to mouth led to deeper spirituality in the minister he might endure it, but he cannot do his work efficiently when worried by debt and discouraged by apparent failure.

I am not sure but that the Evil One has hit upon the device of starving the ministers as a means of crippling the Christian Church.

The average preacher is now on the same salary as the day laborer, but his church insists that he live, and dress as well as a railroad engineer, mechanic or policeman, who receives almost twice as much salary.

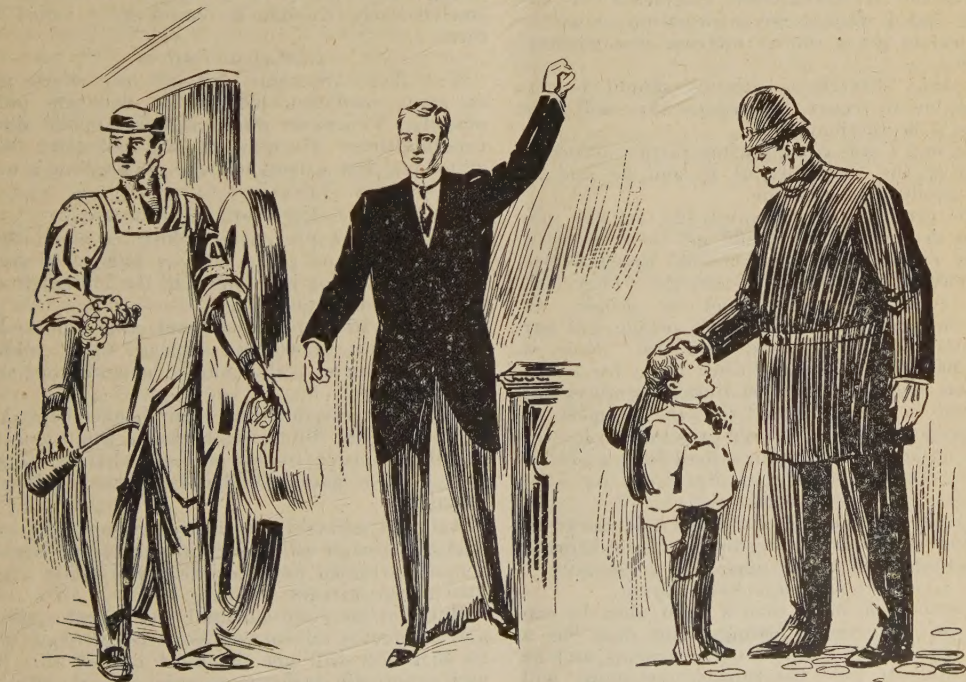
The Brotherhoods of Railway Engineers and Trainmen recently secured a 10 per cent increase in the salaries of their 100,000 members, amounting to \$9,000,000 a year, their average salary being \$900 a year.

In the Expositor for February I start an agitation to secure an increase of \$9,000,000 in the salaries of the 100,000 preachers of this country. Part of the plan is a pamphlet which any minister can give to the laymen who are his friends.

TRANSPORTATION

TRANSFORMATION

TRANSGRESSION



Average annual salary \$1,200

\$573

\$1,000

100,000 engineers and trainmen received a 10 per cent increase, amounting to \$9,000,000 per year—for transportation.

The 100,000 preachers—transformation—speak for \$9,000,000 increase. If you object to giving it to them, say so and let them earn a LIVING as trainmen or policemen.



# Annual Increase of \$9,000,000 in Pastor's Salaries

To be obtained by co-operation and a straight forward presentation of the facts to the laymen of America.

Lack of spiritual results in the church believed to be due in part to irregular, inadequate support of the leaders—the pastors.

During the last week of the year 1910 the western railways increased the wages of 20,000 conductors and 55,000 trainmen 10 per cent, and 25,000 engineers were given an increase of more than 10 per cent. This increase of wages of 100,000 men engaged in the transportation of the United States will amount to over \$9,000,000 a year. It came as the result of negotiations between the Brotherhood of Locomotive Engineers and the Brotherhood of Railroad Trainmen, and the railway companies.

"Brotherhood"—and "motherhood" were words of small significance until the Carpenter of Nazareth demonstrated their meaning to men.

Doesn't it seem a bit strange that an organization claiming no particular allegiance to the Carpenter, should choose "Brotherhood" as a name, and accomplish so much with it. And securing adequate wages does not occupy all its efforts. It aids in sickness and cares for the widows and orphans when a "brother" dies.

Doesn't it seem a bit strange that the 100,000 pastors, leaders of the flocks of followers of the One who taught the world about brotherhood, should have no Brotherhood?

To secure detailed information about the increase I called on one of the officials of the Brotherhood of Locomotive Engineers. I explained that I wanted the information to use in an appeal to get a similar increase in preachers' salaries.

He said, "Preachers' salaries should be increased, but to secure the increase they will have to have a brotherhood."

I told him I was coming after further information as to the feasibility of it, and he said he would gladly give it to me.

If the preachers had business-like railway officials to deal with they would get their increase. But the railway companies are not going to pay this increase out of their surplus. They will collect every cent of it from the people. In short, each one of our 90,000,000 people will pay ten cents each in increased food cost. Now, if the 90,000,000 will pay ten cents more for transportation, will the 23,000,000 church members pay one cent a week more for the gospel, or transformation? That would give an increase of 20% to pastors receiving less than \$800 a year.

## *Is Transformation as Necessary as Transportation?*

Is a pastor as useful a member of society as an engineer, or a conductor or a brakeman? Transportation of food supplies is a necessity.

## *Is the Gospel a Necessity?*

If a man is no more than a beast, then he can get along with simply eating. But man has a mind, and he has a heart, or sentiments and he has a soul—at least the rankest rationalist will agree that he is superior to the beast. If he is, is it not necessary to cultivate that superiority—mental and spiritual—to keep him from becoming a beast? The cultivation of this difference is what makes civilization and civilization makes

business. A certain part of this increase in wage transportation will come from sons and daughters traveling to visit fathers and mothers—to see sick relatives. If we were savages or beasts we would need only to be fed.

## *Intrinsic Value of Religion.*

Here we have over 100,000 pastors or promoters of the gospel and morals that produce a higher civilization, which in turn demands manufactured products which non-gospel lands do not require. A missionary is the advance agent of trade—just as important as a traveling salesman who supplies the demand the missionary creates.

No real estate man will place an allotment beyond the reach of a church. In advertising farm lands, wherever the facts will possibly allow it the statement "near church and schools," is used.

The social service which the pastor performs in visiting the sick and the dying is worth the salary he receives.

*Would the people save the amount of salaries paid to preachers if the churches were closed and the preachers banished?*

It would take double the amount paid to pay for the prosecution of the increased crime that would result.

I know of a case where a young man became aware of a crowd of seven young men who were starting in an evil life. By his religious influence he succeeded in turning four of them around. To put two of the other three in the penitentiary and keep them there cost the county and state over \$10,000. That would pay that young man's salary ten years. If he could have started early enough he could have saved the three.

## *Inefficient Pastors.*

Yes, there are some, but not any where near as many inefficient pastors as inefficient public officials. You never question how a public official uses his time. He may go to a ball game every other day. But a preacher who goes to one a week gets on your "taboo."

## *The Need of the Increase.*

The average preacher's salary is about \$600. Several thousand get as low as \$400. The average cost of living per family in the United States was some time ago \$751.

Families in larger towns and cities cannot live on less than \$1,000 and educate their children and clothe them as the church demands they shall be clothed.

Listen, you economical church member! You think that the difference between what you can get the minister to accept, and what he should have is clear gain. Well it isn't the "Godliness" brand.

Railroad officials pay their engineers and conductors enough to live comfortably on because a man harrassed by debt and worry is not a safe man to run a train.

But you let your spiritual and moral engineer and conductor advise you how to run your train so that you will get the most out of this life, and eventually bring that train into the desired terminal.

If your spiritual conductor is worried over problems of making both ends meet, how can he find time for the study and meditation that will enable him to give you clear, plain orders, that



will encourage and inspire you to keep on the main track? Its worth a good deal to you in dollars and cents to have the best spiritual advice. You seek the best medical advice.

It would serve right these men who economize on their spiritual engineers if the engineer, overworked, worried and half asleep, should miss the present day signals and warnings and run them into a horrible wreck instead of bringing them safely into the terminal station.

Can we stand an increase for the men responsible for our transformation as well as for those who look after our transportation?

#### *Has the Devil a Hand in the Pie?*

Since a little episode on a mountain, some 1900 years ago the devil's chief business has been to cripple the Christian church. The Master Man told one of his pastors that on the statement that "Christ was the Son of the Living God" he would build the Christian church, and added that the gates of hell should not prevail against it.

Hell shall not overcome the church, but it can cripple it. Don Shelton in a recent editorial in *The Bible Today*, suggests that the withholding of money necessary to push Christian work was in all probability the work of the devil. Where could the devil do this so effectively as in harassing our 100,000 preachers? Luther once threw an ink bottle at the devil, and in times past it was only necessary to smoke the evil out into the open in order to have the whole Christian church join in the chase. We can afford to change that old adage, "Tell the truth and shame the devil" into "Pay your preacher and shame the devil."

#### *What are we going to do about it?*

We started this agitation two years and it had some results. We received the commendation of leading men and officials of all denominations.

But the interest has waned. Now we have several documents in preparation which any minister may place in the hands of his leading laymen, or tell us and we will see that they get them. Then the responsibility is upon him to spread the knowledge of the shame of his particular church unless he wishes to bear it alone.

If this fails we will start a black-list of churches which can afford to and do not pay their pastors a living salary. Good men will refuse to serve such churches. They will then be getting what they pay for.

If these means fail, then there is the last resort, although it should be the first—for Christian ministers to help one another—the Brotherhood.

There could be many features added to it—such as an assessment of 50 cents or \$1 each upon the death of a member, the 50 cents or \$1 to go to the family. There could be different classes according to age. A brother of one denomination knowing of an open church in his town of another denomination could forward information to headquarters.

The co-operation of brotherhood ministers in a town—working as if they believed in the same Christ, would have a wholesome effect.

But with your co-operation we are going to get that 10 per cent increase in wages for the 100,000 preachers of America.

#### *Scabs.*

Any man who is accepting less than a living wage for preaching when he knows his congregation can afford to pay more, and when his family needs more for comfort and education, and is afraid to say anything to his official mem-

bers, lest they imagine he is in the ministry for the money—that man is what labor unions term a scab. We would call him—well, we wouldn't call him anything, but we would tell him that he is an enemy of the Brotherhood, because he is lowering the standard of the ministry and doing something that will make it difficult for his successor to preach the gospel as it ought to be preached.

A "woe" that applies to those who pay pastors irregularly and inadequately.

"Behold, the hire of the laborers who mowed your fields, WHICH IS OF YOU KEPT BACK BY FRAUD, crieth out: an dthe cries of them that reaped have entered into the ears of the Lord of Sabaoth."—James 5:4.

What is your present salary?

Is it paid regularly?

How much of an increase would enable you to live comfortably?

What is lowest salary any of your members receive? Highest?

Has your salary been increased during the past five years? How much?

How much has your expenses increased in that time?

How many in your family?

If 10,000 pastors think favorably of forming a Brotherhood, would you be one?

Would you pay an annual membership of \$2 providing you could secure information of pulpits that would pay a living salary?

Would you favor an insurance clause, assessing each member \$1 for the death benefit of a brother? If you are 37 you would be in the 35 to 40 year division and would only be assessed for deaths of members between those ages.

Would you favor a purchasing department for church and Sunday School supplies, each member to receive dividends according to the amount purchased?

Have you any suggestions?

Fill out and mail to F. M. Barton, 708 Caxton Bldg., Cleveland, O., marking envelope personal.

#### OUR SIXFOLD OFFERING.

Eph. 5:1.

*Plan for the Meeting:* Let the leader describe how God uses men in the furtherance of His purposes, giving some Bible and modern instances, and closing with God's call to his people today to witness. Having previously assigned the themes, call for short talks on the following, giving opportunity to all present to make remarks, and give illustrations or experiences.

1. God needs our lives, our attitude, our character in order to impress men. Rom. 6.
2. God needs our lips—our testimony.
3. God needs our service—our actions.
4. God needs our gold.
5. God asks our prayers—our fellowship with him.
6. God asks our faith, what we claim and toil for.



# Facts Which Show the Necessity of the Increase

Following is an advertisement from the *North-western Christian Advocate*:

**WANTED**—Two hustling sound men for charges paying \$500 to \$600; married men preferred; no preacher that will not study, visit, pray with his people, work for revivals and that is not ambitious to be a great preacher and soul winner need apply.

Here are two opportunities:

**WANTED**—Pastors for two charges in ——— district, Ohio conference; railroad and mining town of about 1,000 people; dirt roads; salary \$500 and no parsonage. No. 2, new parsonage, 25 miles below Parkersburg; salary \$300; young married man preferred who is a sane, zealous worker; references with application.

The annual living expenses of the average family, according to statistics gathered five years ago, were \$689. The increase since then in living expenses has been 37 per cent.

There are two parties at fault here, the church authorities and the preacher. If a preacher served one charge all his life he would have the right to receive any salary he wished, even to the point of starvation.

But no preacher has a right to accept less than a living salary, for by so doing he is forging the shackles of slavery upon his successor. And the time will come when the man who deliberately does that will find that he is not wanted in a better position.

But a man has to live. There are two answers to this. He can work at something else until he finds a church that will pay him an adequate salary.

And business training of that kind will increase his usefulness as a pastor 50 per cent.

One young man who did this took a missionary church, and by reason of his business training and zeal, made it a self-supporting church which pays a salary of \$1,000 per year.

**JOSIAH STRONG, PRESIDENT AMERICAN INSTITUTE OF SOCIAL SERVICE, SAYS:**

"There are millions of communicants in our churches who have been permitted to believe that they could consecrate themselves to God without consecrating their possessions. The ministers themselves are chiefly responsible for this condition of things. They have gotten great numbers into the churches who have had only a very shallow experience or none at all.

When they smite the flinty rock of selfishness with the rod of truth and the whole truth, a blessed freshet of benevolence will pour forth to make glad the waste places of the Kingdom of God."

## LYING DOWN ON THE LORD.

Jesus Christ gave a stinging rebuke to the son who escaped his responsibility to his parents by saying that he was giving such service or gifts to the Lord.

What will he say to the niggardly church member who lies down on the fact that men have been called to preach, and the desire of church or-

ganizations that everybody so far as possible be reached by the gospel.

They are saving money on God's necessity. Because God needs a man in a small church and he sends a man there, the devil puts it into the heart of the prosperous members to starve him.

## MISSIONARY CHURCHES.

Every prosperous church should help support a home and foreign missionary church, and by so doing it will bless itself financially and spiritually. I know that churches do this in a general way, in a mass. Pick your church. Send out one of your own young men. Report your funds to your own denominational headquarters, but handle the money yourself, and save the work at headquarters and the multiplication of secretaries and clerk-hire. Charles E. Bradt is a well-known exponent of this plan.

## OUR EFFORTS TWO YEARS AGO.

The following item was used in our public campaign of two years ago, which opened this subject and secured increases for many pastors. This item appeared in papers reaching 50 per cent of the laymen in America:

Mr. Josiah Strong is authority for the statement that the average income per family in all parts of the United States is \$751 per year, and the total expenditures \$689. According to this no preacher should receive less than \$751 a year, but F. M. Barton, publisher of *The Expositor*, estimates that one-third of the preachers in this country receive an average of less than \$400 a year from their churches. Thirteen trades in New York pay their workmen \$1,200 a year. A union hod-carrier in New York receives \$900 a year. In Bucks County, Pa., five of the thirteen Methodist preachers receive less than \$350. In Idaho, six of the twenty Congregational preachers receive less than \$400. Of the forty-four Methodist preachers in Idaho, twenty-three receive less than \$400. Mr. Barton says that "if people would spend as much on religion as they do on either tobacco, amusements or intoxicating liquors, no pastor would receive less than \$600, while one third (of the pastors) would receive \$1,200 a year, and the other third \$1,800 a year."

## RESULTS OF AGITATION.

In several quarters steps have been taken to secure a larger remuneration for the ministry. The Synod of Virginia a year ago requested all the churches in the Synod to consider the feasibility of raising their preacher's salary until it reached at least \$900. Acting under this request a number of churches raised their pastor's salary. At the recent meeting of the Presbytery of Louisville, the subject was discussed, and the Home Mission Committee was instructed to take the matter up with the churches, and endeavor to get them to make the pastor's salary not less than \$800. Under the influence of the discussion on this action the church at Bardstown increased their pastor's salary \$200. The Highland Church had already raised their pastor's salary.—*Christian Observer*.



# Net Salary for Country Preachers \$400

We quote from the Northwestern Christian Advocate:

Sixteen churches on one district of thirty-five charges, or rather, circuits, pay the preacher less than \$700 and parsonage. What does this mean? He must keep a horse and buggy, harness and robes, and a fur coat. This will cost him \$300 at least. He must live on \$400, or in many of these places on \$300, buy books, daily paper, at least two church papers—the *Epworth Herald* and *Northwestern*—at least one good magazine, and keep an open house. Can this be done? Six of the sixteen charges reported deficiencies from \$38 to \$281.

In a magazine published in July—*Current Literature*—is an article, "Are Preachers Underpaid?" Bishop Whitaker of the Protestant Episcopal diocese of Pennsylvania is reported to have been surprised and mortified to find that many of the preachers laboring under him were receiving as low as \$700. But here is an instance of ten out of the sixteen receiving less than \$600. Four of these received \$450.

With great difficulty this conference has managed to fill the pulpits of nearly every circuit, but with the loss of prestige to Methodism because of the dire necessity of accepting men far below the average in training and ability.

## "LAYING UP TREASURES IN HEAVEN?" (Christian Endeavor World.)

I should like to see the church show as much regard for its leaders as the world shows for those that minister to it in worldly things—the *vaudeville* actresses, the baseball pitchers, the railroad magnates, and the hotel cooks. But I do not expect this.

What I do hope for is that everywhere the minister will be given a house as good as the average in town, and a salary as large as the average.

As it is, the sacrifices we are demanding of our ministers are more than we have any right to demand. Ministers should be able to hold up their heads among other workers as those that are contributing to the world something that is considered worth something. They should be able to maintain comfortable homes, and give their families the advantages possessed by the average family of their churches, and save enough for old age.

The church that is stingy toward its minister may think that it is laying up treasure in heaven; but when its members get there, I fear they will find themselves faced with proceedings in the bankruptcy court of the universe. ARROW.

## MEN WORTH \$15,000 WHO GAVE \$5 A YEAR.

In a prosperous farming community in Ohio where at least a dozen or more of the fifty members own farms worth \$10,000 to \$15,000, the church pays \$125 for a service every two weeks. Those men think that they are supporting a church, when they are helping to starve a preacher. What they need is to have a preacher who will warn them of the eternal damnation of men who will treat the Lord's work in such a niggardly manner.

## CHURCH MEMBERS MERCENARY, NOT PREACHERS.

GRACE DUFFIELD GOODWIN, IN THE CONGREGATIONALIST.

The churches ask that a man be tactful, resourceful, a money raiser, a society organizer. I have heard within the last five years such criticisms as these leveled at good and useful men: "Our minister is a fine man, but he will preach half an hour. Nobody wants a sermon more than twenty minutes' long." "Our minister is a fine man—awfully handsome and clever; but he certainly is a little bowlegged, and it does mortify us so!"

"Twenty families have left our church. It's a great pity our minister doesn't draw better. The mills closed—yes, I know, but it's the minister's business to fill the church somehow." "Our minister was fifty years old last week; we are thinking of letting him go. All churches need young men."

"Our minister's wife is a terrible drawback. She is half sick usually, and no help at all in the church. We are looking for a young man with a bright, lively wife."

No—I did not make these sentences up. I took them down in my note-book, word for word.

## PROFESSIONAL STYLE ON LABORERS WAGES.

If a church can pay only working man's wages, let it cease its demands that the minister's money do more than other people's. His dollar will buy as much as the laborer's—no more, no less; and if the church will put its pride in its pocket and let the minister live openly in the place and in the way which their generosity makes possible, many a man and woman would be glad to lay aside pretense and do home missionary work on a proper basis, living as do all social settlement workers, down among the people.

The false note comes when proud men and women are willing to endure untold mortification and suffering from dragging debt rather than hurt the pride of their church.

## A COMPARISON.

REV. SAMUEL MEDARY DICK, D. D.

I made this comparison in the New England Conference a little time ago when I was a member of the conference.

One hundred and twenty of the middle men of the conference averaged \$576 salary. After leaving the public school the average time of preparation for their work was about four years. Loss of earning power and minimum of expense for these four years averaged about \$3,304.

Make comparison for a period of thirty years with the average mechanic and this will be the result:

Preacher, salary \$576; 30 years, total earning \$17,280, less loss of four years' preparation and cost of education, \$3,304. Gross earning power for thirty years, \$13,976.

Mechanic, no loss of time after leaving public school. Earning power \$15 per week; 30 years, \$23,400. This invested at 5 per cent per annum



would yield mechanic \$471.20 annually in excess of anything the preacher could possibly have, assuming the standard of living was the same for both.

I made this proposition to my people of Wesley Church a few Sundays ago. Wesley is not a rich church. Has no millionaires.

For one-tenth of the incomes of the people for five years I would agree to do the following:

I would pay all current expenses of all kinds, including music, janitor, heat, light, printing, repairs, etc.

I would pay the full apportionment to every benevolence of our church, including our apportionment for Presiding Elder, the Bishop's claim, apportionment to Conference Claimants, General Conference expenses, etc.

I would have the church frescoed throughout by best artists and pay for same; would put hard wood floors or best new carpet throughout the church as might be preferred; I would put in a new thirty-five stop organ of the best make that could be had; I would give to the church a new parsonage not to cost less than \$10,000, free from debt; I would support twenty students annually in our foreign schools in their preparation for the ministry, and would take the balance, if there should be a balance for my salary, and if my preaching was not satisfactory I would give them the best Methodism could furnish and I would pay for the same. At the end of five years there should not be a dollar of indebtedness of any kind. I need not say my position was not accepted.

As a result, however, I will say that a number of my people have declared for tithing and others contemplate doing so in the near future.

It seems to me that about the only method the preacher has of increasing his salary is to educate the people to a higher standard of ethics in their treatment of the preacher.

### PRAYER THAT MADE A BISHOP.

"When Frank W. Warne, Bishop of the Methodist Church, was about fourteen years of age he was given some special work one evening by his father. It happened that just then some boys came to play, and instead of doing what he was told Frank went off to play with them. A little later he met his father, who inquired, 'Have you done what I told you?' The boy answered, 'Yes.' The father knew that he had told an untruth, but said nothing. The boy felt rather badly about it, but nevertheless soon fell asleep, on going to bed, and slept soundly.

"Next afternoon his mother said to him, 'Your father slept none last night.' Frank knew that his father was well, and said, 'Why didn't he sleep?' His mother said, 'He spent the whole night praying for you.'

"The last sentence was like a bell ringing in Frank Warne's ears, and like an arrow in his heart. He was convicted of sin, and knew no rest until he knew it in the consciousness of pardoned sin.

"Bishop Warne attributed his decision to become a Christian, to that night in which his father kept vigil all night praying for his boy who had proved untrue; and he said, 'I can never be sufficiently grateful to him for that night of prayer.' Surely there is in that sentence from a

distinguished and noble public man a good suggestion for many anxious, Christian parents." L. A. Banks, in the Christian Herald.

### SHORT CHANGE SCHEME WORKED BY A CHURCH.

Crooks are called by the scheme in which they are most proficient. One class are called short change artists, or counter workers. One will go into a store, make a purchase and offer a bill for payment. When the change has been counted out he will find that he has not the correct change and ask for the billback. Then he will change his mind again and keep both bill and change.

Following is an experience of a pastor who was short changed to the tune of \$100 a year.

He was called to a church which had paid \$1,000 a year for several years, and he was told that and nothing was said about making it less until I had accepted and moved his family. Then it was explained that an addition has been made to the church, and that it had cost more than planned and that the salary would be \$900 a year. He could have refused and would have been stigmatized as a man who was out for the money.

He had to accept, and thus was forced to pay \$400 towards something he had no voice in against his will. This man gives away nearly 25 per cent of his salary, and cares little for money but with all his grace he has not been able to love or even respect the official brethren who held him up. He has done a good work and his going will be a loss, but he can't work permanently with those who swindled him.

### THE CROSS OF CHRIST.

REV. BENI. SCHLIF.

Gal. 6:14.

Paul makes much of the Cross of Christ, in spite of the shame connected with crucifixion. Christians can glory in things that the godless find unbearable.—He does not glory in *ever* the cross. It is said, that seven years before Christ's advent there were 6,000 crosses erected along the Appian Way. Who breathed out his life upon them not known. Why single out the cross of Calvary? *Because it stands in relation to three tremendous, indisputable facts.*

1. *The fact of human sin!* Sin a fact; look about, within you!—It was sin of exactly the same kind that brought Christ to the Cross. Read 1 Pet. 2:24. The cross points to past and to future. Paul's sins, yours. Why not leave them there?

2. *The fact of divine justice!* Justice says "Be sure your sin will find you out" and "the soul that sinneth, it shall die!" Example: Man is punishable without wedding garment. But Eph. 2:15-16. Christ took our place; his cross was *for us*, who deserved it, but God's justice was satisfied. Read Rom. 8 and be convinced that enough was done.

3. *The fact of Christ's love.* (Eph. 2:3-6. Aye, that is love unspeakable, for we were his enemies. John 15:13; 3:16; Rom. 5:10.

*Conclusion:* Why glory in this cross which stands so pre-eminent? Because of results it produces in the lives of men. Sin is removed, justice satisfied, and the love of Christ makes happy beyond the power of human words to describe. Therefore, we too, "glory in the Cross of Christ."



# The Money Side of the Ministry

TRANSCRIBED BY WALTER E. WEYL.

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I have preached to my congregation for twenty-six years. I have baptized all the children and married many who are now grandparents. I know them all—the good men and the good women, and the young people growing up to manhood and womanhood. I have preached thousands of sermons to these friends of mine; but I have never cared, or perhaps never dared, to speak to them about salaries.

And yet of late the thought has been much on my mind. Today, when I am invited to talk to the great world of good people whom I do not know and who do not know me, I feel freer to speak openly about this money side of the ministry.

I am a Presbyterian minister. I live with four of my children in a quickly growing middle-western city, with a present population, I am told, of almost one-hundred thousand. My married life was exceedingly happy. My children have been, and are, all that children could be. My congregation is friendly and kind—almost too kind. As I look back upon my past I realize with something like a shock that my only troubles have been money troubles; and these, although sometimes harassing, have been, as the poet says, “trifles light as air” compared to those of many better but poorer-paid men in the Christian ministry.

If my father were to return to life, and learn that I was a minister of the gospel, with twelve hundred dollars a year and a manse, he would think that my journey lay in easy paths. For one hundred and fifty years we McLeods (this is not my real name) have been Presbyterian ministers, and for one hundred and fifty years we have been poor. There have been thirty-seven pastors among us, and, man for man, we have not during all that time earned four dollars a week.

THE DAYS WHEN ONE COULD LIVE ON NOTHING.

But my ancestors lived on the frontier. They could use a spade or a plow (or, for that matter, a rifle) as well as a Bible. They drew most of their salary from their gardens and farms. My father, a pious, learned man, served in the Civil War in the Christian Commission, and spent thirty years in a poor, backward village in the northwest. He never earned over three hundred dollars, and rarely received what he earned.

Extravagance has grown. I remember how, a quarter of a century ago, the female portion of my congregation rapturously admired the plain black silk of my wife, when, after our honeymoon trip to New York, Brooklyn, Philadelphia, Baltimore and Washington, we returned to our manse. I remember how my dear wife, who to her last days loved in her heart all manner of trappings, trimmings and feminine finery, longed to wear her lavender silk. I expostulated that so much luxury would shock our congregation. Why, today there is hardly a woman in my congregation who would not turn up her nose at that old lavender silk. The finery of a generation ago is now a discarded shabbiness. The stand-

ards of the city and of the congregation have risen.

My salary in those early days was six hundred dollars. It was ample. The manse, of course, was free. It cost us only two hundred dollars for food, and we had a country girl as help, to whom we paid one dollar a week. Our clothing cost little, for we lived simply, and a coat or a best dress went further in those days. We always had a small surplus on hand with which to help out our more necessitous neighbors.

Then Esther came (she is my eldest), and after her Mary; and then—one every two years—my four fine boys. Meanwhile my salary rose to nine hundred dollars, and later to twelve hundred. It was while earning twelve hundred—which I still earn—that I found it hardest to live.

Two may live cheaper than one, but eight cannot live cheaper than two. My wife was a good manager—for women are such wonderful managers as ministers' wives. A pastor who makes half as much as a steamfitter lives, thanks to his wife, twice as well. But expenses increased. We strove to live more plainly than our congregation, but, for the sake of our people, we were compelled to maintain some standard. The children could not run barefoot, and shoes and clothes cost money.

Then, of course, the children had to be educated. All my brothers went to college, and I myself worked my way under favoring chances through college and seminary. My oldest boy is now studying engineering and the three other boys will be prepared for some useful occupation—although none of them, unless their inclinations change, will go into the ministry.

I speak of these matters here merely for the purpose of showing one item of expense in a minister's family.

It would have been far easier had my salary been regularly paid. The congregation meant well, but somehow my stipend was always two or three months in arrears. The collector of the church was a busy man. He was a wholesale hardware merchant, who supplied retail stores all over the state. He had the reputation of discounting all bills, and of never being a minute late in any business transaction. But the church was not a business organization, and the minister was above—or below—the rules of business ethics. So, while the janitor was paid on the day, and the soprano received her check monthly, and the coal bill for the church was met promptly, the minister's salary waited. I never received money without asking for it and I never asked until I was in debt. I would rather dig sewers than ask for money.

One whole month my family lived on potatoes and cornmeal because Mr. Anderson, the church treasurer, was away on a trip to the Yosemite. I remember how, meeting the treasurer's wife on the street, I asked rather shame-facedly how Mr. Anderson was enjoying the west and when he expected to return. I must have blushed, for

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during the whole month I had thought of little else. Even while I worked out my sermons (I never write them), the thought kept constantly knocking at the gate of my mind, "How soon? How soon?"

#### SLOW PRAYERS AND DEBT-RIDDEN PARSONS.

That month I had more demands than ever before. My daughter was stricken with pneumonia, the doctor came every day, and the druggist's bill rose to almost twenty dollars. My life insurance premium fell due, and I had to borrow money to meet it. Then, a month before, I had foolishly determined to put a bathtub in the house, and that bill also had come in. There was no hurry about these bills, for no one presses a minister, but my wife always had strict ideas about debts, and I felt uncomfortable.

At last, one bright morning, Mr. Anderson returned, and after waiting until late in the afternoon I went to his store (he had a large grocery establishment) and broached the subject of salary. He was all apologies. "It was entirely my fault this time," he admitted, "but usually, you know it is the congregation—the people are always late in paying up their subscriptions." With that he handed me a check for the full arrears—it was for four hundred and ninety-seven dollars and sixteen cents.

It is said that love of money is the root of all evil, which I think is not a fair statement, for in proper hands money is the instrument of much good. For me, at least, it is not well to have an excess of money, for I am prone to give it away, not out of generosity, although my people think so, but rather from a weak inclining to what is often the vanity of giving visible pleasure. I should not be fair if I did not admit that I have squandered more money through lack of a stern measured sense of justice than would have been sufficient to meet all fair demands upon me.

In handing me the check, Mr. Anderson, the treasurer, had said smilingly, "Your credit is always good at this store." Since that day we have lived largely on credit. My church usually owes me two to three hundred dollars, and I owe the grocer and the butcher and other tradesmen a like sum. We do not buy at the cash stores, although they are cheaper. We do not ask prices. We know that the tradesmen who sell goods to us, and who are also our people, will charge justly and benevolently.

My daughter Esther, whom I love devotedly, but with whom I scarcely agree, condemns the whole system. Esther is twenty-three, with a mind of her own, with more cleverness than her father, and of a revolutionary attitude, which I think ill befits a minister's daughter. Nevertheless, I enjoy talking with her more even than with Mary, who, since my poor wife's demise, has kept house for me and the boys.

#### DOCTOR SANBORN.

Esther, to the deep distress of my congregation, went to business college at sixteen, left for Chicago when she was eighteen (where she lived at a settlement), became a stenographer in a railroad office and is now private secretary to the general traffic manager of a trunk line. She writes to me twice a week, and every vacation, which is one fortnight a year, she spends with us. It is like the breath of a new, strange life to have Esther at home.

Well, as I said, Esther is not satisfied with my position. "It is not fair," she told me once, "for

these people to treat you like a ward. They pay you too little, and too irregularly; they charge you too little at the stores, and they make you presents. It is just as though they thought you a begging friar."

She looked contemptuously at the new rug. It was an Axminster, a gift from some of my friends, who, believing that our old ingrain carpet was not good enough for their minister, had taken this way of showing their preference. It was kindly meant.

"It seems to me rather a tasteful rug," I explained deprecatingly.

"That may be," said Esther, her lips coming together tightly, "but it's not your taste and not mine. They would not have given it to any lawyer or business man in town. I wish they had kept their old rug—or bestowed it on Doctor Sanborn."

The Reverend Doctor Sanborn is the pastor of a very poor church on the outskirts of our city. He is a hard-working and conscientious man, who, although he has had calls from other congregations, has steadfastly refused to leave his little church because he feels that the poor people, on account of their poverty, need him. He is forty years old, and has an ailing wife and five little children dependent upon his salary of seven hundred dollars a year, which, moreover, is somewhat irregularly paid. With so small a salary, Doctor Sanborn is dependent largely on the generosity of his people. The farmers bring him eggs, fresh vegetables and feed for his chickens and sometimes a bag of flour or berries for preserving. Now and then they hold a fair for him, and the proceeds of this, which are small, go to eke out his salary. Then every year he receives a box from the Home Mission Board containing old clothing, shoes and underwear for himself, wife and children. Doctor Sanborn is, I believe, a worthy Christian gentleman and a faithful pastor, but because of his poverty—this poverty willingly accepted as the price of service—there is felt toward him a certain disrespect by many people, of whom, I fear, Esther, with her strong, youthful desire for success, is one. However, I did not feel that a man like Doctor Sanborn required any defense from me.

"The rug is very tasteful," was all I could find in answer to this renewed attack.

"It is not right, dear father," cried Esther, the color mounting to her cheeks. "Down there in Chicago, when I leave the office and get into the streets crowded with people I am my own master, but you, day or night, have not a minute you can call your own. Wednesday prayer meeting, and your Sunday School, and your Ministerial Alliances, and your innumerable pastoral visits, and your baptisms and weddings and funerals, and your free advice to everybody who wants to ask for it, and your whole life devoted to everybody and lived to please everybody."

"My dear Esther," I expostulated, "a pastor should be a public servant."

She swept on, hardly heeding my words.

"A public servant, yes; but not a private servant to the public. And they demanded all of mother's time, and all of Mary's, and they were shocked because I wanted to earn my own living instead of sharing the salary they pay you. Oh, I know, father, that they mean it in kindness, pester you with kindness, hedge you in with kindness; but they expect you to live not according to



your ideals but according to their idea of how their minister should live. Four years ago, when they gave you that big gold watch, they meant it for kindness, but, of course, you preferred the old silver one that mother gave you. Then that Christmas present of two hundred dollars—I suppose that was kindness too; but I should rather have pay for overtime. What they ought to do is to pay salaries, not make presents. I—a girl—get thirty dollars a week; your wage—I have figured it out—is twenty-three dollars.”

I am afraid I winced. It is a little unusual to speak of the hire of the laborer in theological fields as wages—although, of course, that is exactly what it is, and a very fair and honorable word too.

“There are many pastors,” I replied, “who get less.”

“So much the worse,” quoted Esther.

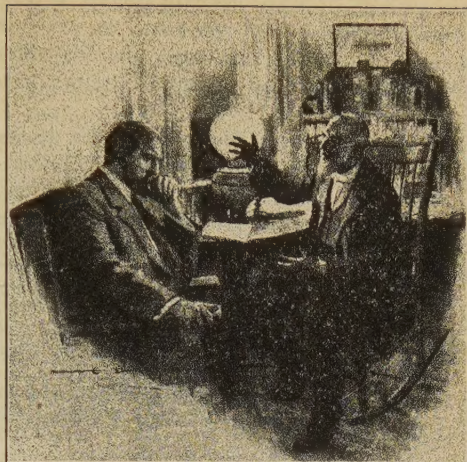
#### WAGES NOT IN MONEY.

My conversation with Esther was on the last day of her annual visit, and after she left, and I had time to think the matter over, I recalled many arguments that I might just as well have used. As I took my long afternoon walk, after visiting some of the ladies in their homes and a few gentlemen in their business offices, I began to realize—what, of course, I had always known—that the chief remuneration of the minister is not the dollars and cents of salary, regularly or irregularly paid, not the presents and donations and Axminster rugs and gold watches, but the friendship and love of his congregation, and the privilege—the privilege without value and without price—of serving his fellowmen in humble ways. God had not intended man to measure his labor by its monetary reward, but by its service to other men. My daughter's work as private secretary to the general traffic manager was to be gauged not as a thirty-dollar position but as an opportunity to aid inconspicuously in the noble task of the railroad, which is to minister to our comfort and happiness, to bring help to the overburdened, to unite the disunited, to bear the fruit of soil and mine and factory to the hungry, the naked and the unsheltered all over the world. Esther had put it all on a low moral plane: men and women, ministers of the gospel and private secretaries to general traffic managers cannot live by bread alone.

I turned, almost surprised to find that I had been sermonizing to an absent Esther, and I hurried home to write to her exactly as I felt. I was on my seventh page when my daughter Mary informed me that a gentleman desired to speak to me.

He was a tall, aged, excessively pallid man, in a painfully neat but infinitely shabby clerical suit, in a white tie which had been laundered into a stiff and rigid skeleton of its former self, and in congress gaiters the elastics of which had lost their elasticity, and which now gaped so as to show a pair of frequently darned but clean white socks. He bowed to me with a certain exaggeration of old-time courtesy, and after discussing the weather, the city and foreign missions, he brought the conversation to bear on the preparation of sermons.

“I have here,” he said, suddenly lapsing into the professional book-agent intonation, “a selected volume of sermons, readily adaptable, that will save you the painful necessity of going to the bottom of your sermon barrel for new, or



what is the same, old and forgotten sermons. I can offer you this valuable—”

“Doctor Williams!” I cried. “Have I not the honor of addressing my old pastor, the Reverend Dr. Micah Williams?”

It was he. After supper we sat up until one o'clock in the morning talking about old times and new changes in the ministry. He told me how his salary, which had been eleven hundred dollars a year, had never been increased; how he had surrendered his position owing to irreconcilable differences with his congregation (“the truth of the matter is, they were tired of me”); how he had sought one position after another only to find that he was too old; how he had been forced to depend for his daily bread upon his sister's husband, and how, finally, he had been compelled to take up this position as book agent to try, as he put it, “upon the strength of my former position to palm off worthless books upon other poor pastors. It is humiliating,” he concluded, “humiliating.”

#### THE CLERGYMAN'S PAY.

For three years the old man had been carrying his books—“predigested sermons,” he called them—from village to village and door to door, and the frequent incivilities he had encountered and his own distaste for the work had embittered him against our whole system. He told me of scores of ministers all over the country trying desperately to keep up positions, to educate their families, or even barely to keep them alive, upon beggarly pittance. He told me of pastors who dabble in real estate, and who do all manner of work, against which they rebel to eke out their insufficient incomes. One desperately poor minister embarked ignorantly upon a shady financial transaction and narrowly escaped going to jail. He told me of ministers without books, without newspapers, without money, without the food required to feed their families, of ministers, who, through the meagerness of their salary or through the default of it, were in a perpetually dependent position; of ministers—men of character and integrity—obliged to cringe to the wealthier members of their congregations in order to retain their contributing membership.

“I have been looking into this subject,” he said. “I have had time—plenty of time—to look into things. Here is an article that says that ministers



do not average over six hundred dollars a year. Six hundred dollars—and you know the price of meat and eggs and milk and butter and vegetables and fruit and clothes, and the size of doctors' bills and dentists' bills.

"Here," he continued, fishing from the depths of his clerical coat the latest report of the Methodist Year Book—"Here are some actual figures. You can see for yourself that the average income of fifteen thousand five hundred and forty-five Methodist pastors is only eight hundred and sixty-four dollars, or about sixteen dollars and fifty cents a week. But even this average is too high, for it includes pastors who receive five and six and eight thousand dollars a year. Why, over half of all these men received less than eight hundred dollars a year, and almost three thousand of them earn less than four hundred dollars—less than eight dollars a week."

"Less than eight dollars a week?"

"Yes," he replied, "less than eight, less than six; even less than four dollars a week. Here are some figures from the United States Census—you've got to believe them, you know." He read from a lead-pencil note on a smirched piece of paper the following:

**"The average salary of all ministers of all denominations in the United States is, according to the census, twelve hundred and twenty-three dollars for cities of over three hundred thousand population in 1900; eleven hundred and ten dollars for cities of one hundred thousand to three hundred thousand; ten hundred and sixty-three dollars for cities from fifty thousand to one hundred thousand; nine hundred and seventy-two dollars for cities of twenty-five thousand to fifty thousand, and five hundred and seventy-three dollars for all other places."**

#### A POSSIBLE REMEDY.

He launched into details. He gave me figure after figure of the salaries of Baptists, Unitarians, Universalists, Presbyterians, Episcopalians, Methodists, Hebrews, Christian Scientists, Roman Catholics, Congregationalists, waxing more excited as he spoke. It soon became unmeaning to me, for I can only remember one "statistic" at a time, and I soon forgot the number of dollars received by the average Baptist minister in Alabama and began to watch the face of my old pastor as it glowed under the excitement of his rapid, figure-laden speech. Suddenly I thought irrelevantly of a wonderfully touching sermon I had heard him preach almost forty years before on the Ten Talents of Silver.

"Why is it, Doctor Williams?" I asked.

"I do not know," he answered. "One old minister, who had just given up his place because, as he claimed, he no longer had the spring styles in theology, said it was a lack of Christianity among Christians. Another minister told me that there were too many churches, that the Protestant church members, even if they all attended, could be seated in half the churches. I myself have often seen five churches of five different competitive denominations trying to survive in a little town that could barely support one; and I have known many ministers who believed in swarming and who established mission churches to save their congregations car fare.

"There was an educator in Baltimore," he went on, "not a church-goer and, I fear, not a Christian, who told me that the trouble was that there were too many ministers and too poor ones. He said the systems of instruction were poor, that the free instruction and the fellowships brought in too many men; that it was too easy for a pastor to get a parish. He said we ought to set higher standards of education, of work and of pay; and when we could not give a salary that would bring out the best there is in a man and attract the best type of man in the community we ought not to employ him at all. His proposal was: fewer pastors, better-trained pastors and better-trained pastors and better-paid pastors. I remember that he said, half jocularly, that he would favor a theological trust, with the elimination of superfluous plants, as he called them."

"Well," I said, "if a man can just live and bring up his children decently, and insure himself against old age and his family against his death, what else can he claim?"

"If," repeated Doctor Williams hotly, "if, if, if! If he can do all these things! But how can a man who earns less than enough to pay his bills take insurance? Do you realize how few of our ministers can afford three dollars a week for insurance premiums? Do you realize how many poor old ministers there are of sixty, seventy and eighty and more years, who actually are without bread—poor, old, worn-out men, half blind, lame, weak, with perhaps invalid wives—men with holes in their shoes and in their sleeves, with threadbare clothes, buttonless—men who have not five cents for car fare? The Boards of Ministerial Relief do what they can, but it is not enough; and it is always giving—not earning." He paused suddenly.

"Pardon me," he said. "I should not complain. It is time for me . . . to retire."

Before I went to bed that night I read over my seven-page letter to Esther. Then I tore it up.

*"Orientalisms in Bible Lands"* by Edwin Wilbur Rice, for fifty years connected with the American Sunday School Union, is a rare book, in that it was not made in a month or a year. He has been nearly twenty years making it, and has had the co-operation of men like Prof. Geo. E. Post, M. D., who for ten years gave particular attention to observation of manners and customs in the East.

The well known explorer, Frederick J. Bliss, Ph. D., of Syria, who found and uncovered the biblical city of Lachish, under the mound of Tel-el-Hesi, out of his learning and experience with Oriental peasant life, gave to the author his observations and many graphic facts, throwing fresh light on less known characteristics of the East.

The Rev. J. E. Hanauer, for nearly half a century a resident in Bible lands at Jerusalem, Damascus and elsewhere, has supplied added information on many obscure Oriental manners and customs, for the use of the author in this volume.

The mass of material thus accumulated would fill ten large volumes. The author considered that for the busy student all this matter had better be carefully sifted, classified, in some sense digested and condensed, presenting the most important and salient features only, with barely sufficient illustration to confirm the conclusions.

May be secured from Union Press, 1818 Chestnut Street, Philadelphia, for \$1.



# One-Minister Federations of Country Churches

REV. GEORGE FREDERICK WELLS.

## I.

When the Federal Council of the Churches of Christ in America was only a few months organized I asked the Rev. Charles Stelzle, the superintendent of the department of church and labor of the Presbyterian Church, for his opinion of the Federal Council. He said that the council and the federated churches back of it represented the world's foremost religious ideal and that, given adequate leadership, it would be invincible for good. The next day, in quoting this judgment to the Rev. Josiah Strong, D. D., of the American Institute of Social Service, he replied: "Mr. Stelzle is undoubtedly correct. But the greatest need at the present time of this entire movement is a practical vindication of the principles and methods of church union and federation in the smaller towns, villages and hamlets."

A demonstration has been made of at least one method of church federation among the country churches. There are in the United States at the present time many small towns or country villages each of which has two or more churches of different denominations which have combined their resources and congregations so that they are working and worshiping together under a single ministerial leadership. It is our purpose to study this method of church federation.

We are talking about one-minister federations of country churches. It is unnecessary to indulge in definition. The same principles of unity, co-ordination, leadership and social democracy are present in this application of federation as in the Federal Council of the Churches or in the political federation of the United States of America.

The Rev. Edward Tallmadge Root, one of the most successful inter-church federation advocates of the present day, has been pleased to speak of the one-minister federation of churches as the Vermont method of such work. Although I know of no older or more fruitful example of this plan of inter-denominational local work than that at Williston, Vermont, I am not certain that the Green Mountain State can always claim such a distinction. One other state has more of such federations than has Vermont. I think, however, that no other state, in proportion to the whole number of its churches, has so many federations of this class. It has been in Vermont, also, that model constitutions for such federations have been worked out. Vermont has done most, perhaps, in bringing this idea to special consciousness as a workable plan in the world of practical church unity.

## II.

### RESULTS OF ONE-MINISTER FEDERATIONS.

No formal definition of this kind of work having been given and, for fear that someone may be thinking about one kind of federation while I am talking about the Vermont type of work, I will give the following descriptions of leading federations of this class in Vermont. In each of these examples the same general method is applied to widely varying local conditions.

Castleton, a country township of about 1,200

people and the home of one of the State Normal Schools, has had since 1902 a federation for work and worship of her Congregational and Methodist churches. One pastor serves these two churches. The church buildings are used alternately. The present pastor is a Congregationalist. His successor, according to the custom thus far followed, will be a Methodist.

Fairlees is a country village and community of about 400 people the year around, and an added summer population of about the same number. In 1909 the Congregational and Methodist Churches federated for the purpose of securing and supporting one resident pastor. They had formerly been supplied by pastors from a town six miles away, who came on alternate Sunday afternoons for preaching services. With the exception of funerals and weddings one service a week and but meagre pastoral care was all that was being done in Fairlee by these ministers. The village has one union church building. The first pastor was a Congregationalist, and his successor a Methodist. The churches and community have made phenomenal progress since the federation began. A parsonage has been built and paid for and church attendance and membership greatly increased.

Randolph is a town of about 1,200 people. In 1908 its Baptist and Methodist churches federated for work and worship with an alternate use of their church buildings. The first pastor was a Methodist. The present pastor is Baptist. The church buildings are near together on the same street. The federation was a practical necessity, since the churches each working by itself was unable to provide the grade of work which the community needed and demanded.

Guildhall is a decadent farming community on the east side of the state. Since 1906 the Congregational and Methodist churches have worked federally. They use church buildings alternately and the pastors alternate as to their denominations. The first pastor was a Methodist. The present pastor is Congregational.

At Randolph Centre, a village community four miles from Randolph and in the same township, the Congregational and Methodist churches federated in 1906. The church buildings, which are across the street from each other, are used alternately for worship and the pastors are chosen alternately from the denominations. The first pastor was a Methodist. The present pastor is a Congregationalist. Randolph Centre, which attracts a large summer population, has been the home of another of the State Normal Schools. The township of Randolph has a recognized history as to church federation. Less than eight years ago the township had ten churches and congregations served by nine ministers. Now the township has nine church organizations and seven congregations which are adequately served by six ministers. About six years ago the Christian and Congregational churches in the town of Randolph federated for one year, according to the one-minister plan, and then by organic union they became Bethany Congregational Church. The



churches were never more prosperous than at the present time.

It was in 1892 that the Congregational and Methodist churches of Williston decided to hire one strong minister and to work in common for the good of the community, worshiping alternately in the two buildings. This has proven a great practical gain. The Methodist Church being larger than the Congregational, the preacher has been a Methodist. The benevolent church offerings in this case, as in all other instances of the Vermont plan of federation, are secured each church by itself and appropriated each church through its own denominational channel.

### III.

#### DENOMINATIONALISM.

We have advanced far enough in this study to know what we are talking about. We may also know why we are talking. We face a problem. We have at hand, also, a principle. The principle no sooner begins to act upon the problem than someone asks, "Who is to blame." Are the Baptists, the Congregationalists, the Presbyterians, the Reformed, the United Brethren, or some other church to blame? After much thought and no little experience I state the conviction that each is as much to blame as another. The Congregationalist is just as dogmatic as the Episcopalian. A Presbyterian will no sooner keep out of or abandon a field in behalf of community good than a Disciple. One church will contend for its full rights as sharply as another. If my church will federate more easily than yours, it is because it is worth just so much less to a federation when it is accomplished. One church has just as much assertiveness of its rights as any other. In the world of church federation, however, we are dealing with sociological units, that is, with institutions.

Whatever our doctrines, our social pride, the intensity of our zeal, the grade of our ministry, the nobility of our nation, the degree of our sanctification, the splendor of our tolerance, or anything else we can be proud about, if we are churches we are institutions. We meet in the common offense of existence. Institutionalism, "ay, there's the rub." No one is to blame for the fact of his being. It is no easier for one institution to die than for any other. But an institution may be responsible for *where* it exists. The problem is that of relation. It is not that we are, but, where are we? And it is just as hard for one institution as for another to confess: "I am out of my place." The more vital and valuable a church is, that is, the greater its propagating power, the more often it is misplaced. So it is strength with offense and innocence with weakness. In the balance of values one is as good as another. With a problem to solve, a principle to practice and a world to save let us rejoice in a common basis upon which to stand until each with each gives itself to the world and all the world has found a place in the church.

### IV.

#### INTER-CHURCH RELATIONS.

It is not an easy matter to state the central principle which underlies inter-church relations in small country parishes. Careful analysis in this case, however, will reveal not one principle

but a series of principles. I state the following as a working inter-relation of principles.

The individual local community considered as the social and moral unit and as the indivisible geographical whole is the subject of the spiritualizing efforts of the Christian Church. Any concern, such as the exclusive adherence to social strata or classes, distinct religious beliefs or denominational creeds, the persistent practice of particular modes of worship, membership in fraternal organizations on the part of the individuals of the church as such, or the setting up of any other arbitrary religious, ethical or social standards, such as would exclude any who are evidently children of God or, barred by these barriers, are kept from being members of the church, violates this principle and to that extent cripples the spiritual efficiency of the church. Every pastor's constituency is the whole number of individuals within the geographical limits of his parish. No minister of Jesus Christ can practice this principle who accepts a pastorate in a field where he is deprived by church or custom of the right and freedom to enter every home in the community and to welcome every individual to the privilege of the ministrations of his pulpit. The minister who allows himself to be thus limited, who does not work to save the whole community, places the organized church ahead of the Kingdom of God, and creed before Christ, and becomes guilty of sectarianism, which violates not only the principles of unity but the principle of Christian service as well. The principle of Christian community solidarity thus stated does not mean that the denominations as such ought not to exist and are not necessary, any more than common judgment would deny the need of that physicians, nurses, undertakers and clergymen serve the same individuals in their sickness and death. Instead, it would regulate the denominations in working for society according to its needs and their own dominant values. This principle would not always deny the privilege of clergymen of different denominations working in the same field, but it does demand their cooperation in seeking the ends of the Kingdom of God for the whole field in the integrity of Christian service. This principle testifies that ministers, churches and denominations miss their mission and become destructive and loathsome to society when they make the saving of doctrinal religious standards, ritual service and church organizations ends in themselves and of greater moment than the saving of men and society.

### V.

#### CAUSES OF FEDERATION FAILURES.

The one-minister federations of country churches in Vermont have usually been exceedingly successful. For the years during which I have had direct knowledge of this class of work I have known only four instances where one-minister federations have been discontinued. The first was a failure due to the fact that federation did not afford the expected opportunity for one of the churches to swallow the other. The jealousy of the less employed of two church fund directors caused the second discontinuance. If night fails in dawning into day or the acorn in growing into an oak, the other two were failures. The third instance, that between a Christian and Congregational churches at R.



dolph, met its culmination in an organic union which produced one of the most prosperous churches in the state. The fourth case was at Lincoln, where Christian, Free Baptist and Methodist churches had been federated for four years. When it was found unprofitable to keep so much denominational machinery in motion the Christian and Free Baptist churches became one Baptist Church, which is now working co-operatively in another form of federation with the prosperous Methodist Church.

## VI.

### REQUIREMENTS OF FEDERATION.

The one-minister plan of local inter-church federation in the Green Mountain State has been one of the most productive missionary methods which the state has known. This has been so largely because the normal requirements of such work have been quite generally observed. What are these requirements? I mention ten of them.

1. Country churches, in order to practice the method of one-minister federation, must be in the same village or community center. This requirement is based upon a vital principle, which, by nearly all of our Christian denominations, is too often violated. The specialized method of federation about which we are talking must certainly observe the central principles which are common to all successful programs of church federation in general. By church federation we mean the organized co-operation between churches of different creedal preferences for the purpose of efficient Christian community service by the churches as such. Our objective is community service by the churches. And this is not and cannot be realized to an acceptable degree where the field of unified church activity is not coterminous with the community. This is the teaching of experience. Reference has already been made to Fairlee, Vermont, before and since its one-minister federation. Fairlee wanted a resident pastor to be supported jointly by its Congregational and Methodist churches many years before it could be realized. Why? Simply because the Congregationalists of Fairlee were tired of paying even one hundred dollars a year to help a Congregational church in another town to pay its pastor as much as some rival pastor was getting. And the Methodist people of Fairlee were tired of contributing toward the same end, especially since, with only a few hours each week at best of a minister's presence in Fairlee, the people were forgetting, if they ever had the opportunity of learning, what church life really meant. Fairlee objected to "taxation without representation." She did not like to have her own opportunity of successful church life spoiled by unfortunate circumstances six or eight miles away. I am personally acquainted with many communities which have two, three or four struggling and unproductive church organizations and congregations, all within the limits of a small parish of one, two, three or four hundred people, where these churches have the desire to federate for community service, but they are unable to do so because the pastor of one or more of these churches is the resident pastor of another village and they must help support him. And we all know that hundreds of just such cases exist throughout the land. Our denominational conferences and leaders are both recommending and effecting just such circuit unions of

their churches for the furtherance of their own interests, regardless of community welfare. Must denominational propagandism be supported at such tremendous cost? By no means can we lend the term "church federation" to such an unmissionary or anti-missionary practice of the churches as the placing of two churches of the same denomination in different communities under one pastor. On the other hand, this octopus method of maintaining or promoting denominational interests is the directly opposite thing from both the one-minister federation and the out-station plan of missionary work by growing churches in behalf of neighboring needy fields.

2. Churches which are expected to federate under one minister must have more common than the distinctive interests. There must in general be common methods of worship. Too great unlikenesses in the social standing of the two or more churches is usually a difficult barrier. The one pastor in his individual capacity, though he be a person of limitless adaptability, can respond to distinctive characteristics and needs of his varied constituency only within certain limits. There must be a sufficient unity of purpose and custom among the churches federated to admit of some strong religious, moral and social leadership and progress.

3. Churches must be ecclesiastically free to federate. A congregationally governed church is ecclesiastically free to federate when a majority of the voting members of the church declare themselves in favor of such a plan. An episcopally governed church in its local aspect is not ecclesiastically free to federate until the head of the particular ecclesiastical district, together with the majority of the local congregation, favor the plan. In the Methodist Episcopal Church the district superintendent, and in the Protestant Episcopal Church the diocesan bishop are determining factors in the action of the local congregation. The voice of the Presbytery is the voice of the local church in declaring the freedom of a presbyterially governed church to federate.

4. Local leadership to form a center of influence sufficient to overcome initial and other temporary difficulties must be present. The desire of one of two or more churches in a village is not sufficient. The work, alone, however skillful it may be, of a state inter-church federation worker may not secure this result. A plain necessity in every instance is at least one person who has recognized influence with each of the churches which it is desired to federate. This marginal man may be the principal of the local high school, a leading Christian business man, or the village physician. It matters not who he is. He is indispensable.

5. The one-minister federation must have as that minister a community leader. His work must express community point of view more than any mere sectarian point of view. It will be well if he is a master in the field of evangelism. He should be a true missionary. But he must show the sociological point of view in his work. He must be able, without harm to the spiritual supremacy of his calling, to place himself at once with every constructive social factor in the community. He must possess the personal stimulus which will command a vital response from every factor of the entire parish which can make a contribution to its best life,—the educated, the



uneducated, the individualist, the social "mixer," the professional man, the artisan, the rich, the poor, the young, the aged, the seemingly extremely religious, and those to whom religion is as much a means as an end—all these must find in their pastor not only a friend but an inspiration, an incentive to righteousness, and a link to the eternal.

6. A missionary rather than a museum objective is a central demand. The purpose of church federation is not merely that of seeking to save even the greatest of the values for which the churches stand. If beliefs, professions, forms, traditions, customs, pedigrees, and preferences are values let them be invested and thereby developed in community service. A federation of churches should not be expected to be a mere museum. Neither should the minister be asked to fulfill the office of curator to guard the personal rights of his various constituents who are living largely in the past. Church federation work demands not only service but a measure of sacrifice as well. Personal preferences and relative non-essentials are to be sacrificed, but essentials and principles never. Where federations have failed, as someone has already confessed it, "the trouble usually is, we want the other church to give up a good deal more than we are willing to surrender ourselves." In other words, where federation failures must be acknowledged, was real federation truly understood or intended?

7. There can be no church federation worthy the name where the Christian fundamentals in teaching and life are not clearly held forth. Where local church federations are proposed the demand is frequently made that all "isms" be set aside. This is less necessary in proportion as the churches draw closer together. It is coming to be true that each of the larger Christian denominations is standing for all the vital elements of Christianity. The call for liberal teaching, if by liberal we are expected to leave the Christian sacraments in the background, discontinue the plea for repentance for sins, omit the attempt at the preaching of the leading scriptural doctrines, is entirely out of harmony with the spirit and purpose of church federation. Church federation does not call for the evasion or the omission of the most positive truths or the strongest forms of organized work. But, instead, it demands that these shall be given their largest possible place. We want to apply the principles of Christ to every detail of individual and community life. A combination of churches from which the great Christian fundamentals must be dissociated is not a federation of churches.

8. Successful church federation demands that there shall be no expectation of reduced personal or total expenditures of money in the local support of church work. The economic demand for church federation has its basis not in the fact that too much money is being expended in the church but that the churches from divided and misdirected energies are unable to produce adequate returns. The over-church community usually spends sadly disproportionate amounts in the support of its saloons, fraternal and amusement associations, and other destructive or relatively unproductive agencies. The experience of successful church federations has invariably been that the investments have continually increased. The cry of the "muck-raker" for the

conservation of resources by the church will not be taken seriously until society outside of the church ceases its waste of tens of thousands by the side of the church's conscientious investment of thousands.

9. It is needless to attempt the federation of churches in any village where its constituency is unwilling to accept its normal consequences. The one-minister plan is not an end, but instead, a means to an end. The normal consequences are usually one of three things. When two or more congregations have worked and worked together for a time they may learn that the things which separate them are nothing, while the forces which unite them are everything; that denominationalism normally is only a means to an end; that possibly their keeping in motion two or more denominational machines may be only an expensive means of modern idolatry, and that the largest good to the largest number shall result from using some one denomination in the place of serving several of them, so that the consequence is an organic union of their forces under the denominational leadership which is preferred by the majority. A more common consequence is that the churches federated shall have regained their vital community relations so that there may be a safe and wise promotion to the place where each church may have its own pastor and these churches and pastors may fulfill their community functions by a higher method of church co-operation. A third consequence may be that one church in the federation, growing more rapidly than the other or others may take the real community leadership, while the smaller churches as individuals become affiliated members, upon some basis of privilege in proportion to services. Such an arrangement as this last is commonly called a federated church.

10. One-minister federations must regard true denominationalism. There is a true and necessary denominationalism. Our country communities can come to their best religious life only through the vital Christian denominations. No community has ever suffered from church life simply because of the denominational organization of that life. The denomination in its reality is church life and work organized for efficiency. If it is thought to use federation as a means by which to displace or to destroy the denominations the result would be, first, that of denominationalizing federation, and second, that of putting a weak, untried denomination in the place of larger, stronger ones. The great purpose of church federation is that of helping the denominations to fulfill their highest and best mission.

We have noticed ten requirements which must be met as conditions underlying one-minister federations. Frankly and advisedly if each one of these conditions cannot be met in any given parish the churches had better not federate. Many disadvantages are inherent in the federation program at best, and if these cannot as far as possible be eliminated in the very process of federating the churches had better not seek to practice this kind of Christian union. We do not wish to burden our already suffering parishes with added plans which must fail from their own weight. There is usually something better for small parishes with two or more parishes than one-minister federations.



# The Incidental Uses of a Divided Christianity

WM. E. BARTON, OAK PARK, ILL.

A divided Christendom is said to be the scandal of the world. Against it Paul protested when he demanded indignantly whether Christ was divided, and called upon those who named themselves after Paul or Apollos to know whether Paul had been crucified for them, or whether they had been baptized in the name of a mere disciple.

The New Testament itself is evidence of the antiquity of sectarianism. There were divisions among the twelve apostles, and there have been divisions ever since. There are those who cry out against the Reformation because it resulted in a divided Christendom, but Christendom was quite as badly divided under the papacy. There were not lacking occasions when there were two popes hurling anathemas at each other with far more vigor than any modern sect would dare to do.

The evils of sectarianism are manifest. It is wasteful and it blunts the fine spirits of Christian brotherhood. The present article attempts no defense of it, and is no plea for its continuance. It does desire, however, to call attention to the fact that the situation is not hopelessly bad, nor without some incidental benefits.

There is small comfort in the pot's calling the kettle black, yet it is only just that some word of answer should be given to those who condemn sectarianism from the standpoint of egotism. "Such a thing would not be tolerated in business," say business men over and over. There are too many churches. If churches were administered on business principles there would be only one-half as many and they would be more than twice as strong." As a matter of fact, sectarianism is the ecclesiastical expression of current business methods. In the same town where there are too many churches, there are also too many physicians and far too many lawyers; there are usually too many grocery stores, each with a rather poor assortment of more or less stale goods. The ideal thing would be that there should be one store where all the goods are fresh and up-to-date. As a matter of fact, however, the goods are more likely to be fresh where competition compels each merchant to take constant thought, not only of his own stock, but of that of his neighbor. It is indeed a waste for four or five ministers to be traveling over the parish, each calling at one house and skipping four to find his own parishioners in a divided territory. But there are fewer ministers than milk carts doing the same thing, and it is not by any means certain that the milk would be more fresh or more cleanly bottled if each milkman had his own route entirely free from any possible competition with the others. In an ideal community there would be one minister and one milkman for each section. The present method is undeniably wasteful in both departments, and in each are certain incidental values which must not be forgotten, and while this condition is not ideal and calls for the most earnest thought of faithful men to bring about a better condition, it is not to be condemned in the name of business. Ninety business men out of a hundred go down under this system, so unwise, so unbusinesslike is their method. What percentage of

churches go down by reason of sectarian competition cannot be known, but it is certainly far less than obtains in business. Churches with all the un wisdom of those who founded them are better located with a view to permanence than the average dry goods or grocery store. Their expectancy of life is better and a larger proportion of them live and justify their existence.

There is a certain other advantage, resulting from the diversity of human nature. We are not all alike. The theory that all Christians must worship in churches of one kind or according to a single and invariable ritual, has been tried repeatedly and without success. There are those whose spirits are quiet and contemplative, whose souls are best fed under the influence of meditation and the secret work of the spirit within. The Quaker had his justification in the pure life of the men and women whom his system gave to the world. There are others to whom the spiritual fruitage is through beautiful ritual and the strains of sweet music. There are others whose faith must be expressed in terms of logic and who must be able to give a reason for the hope that is within them, to whom spiritual realities are so related to a fixed and definite proposition that they must listen to logical preaching and formulate their faith in well articulated creeds.

The ideal church would be one so broad and so varied that all these things should be provided in their right proportion for those who need them, but we shall not have an ideal church until we have ideal men and women.

There is much to be learned from the attitude of Jesus towards questions of this character. People were coming to him at intervals asking him why he did not teach his disciples to fast as John did; why he had not taught them definite forms of prayer as John did; why in so many and such important particulars his method seemed so diverse from that of John, whom he honored and the people loved? The answer of Jesus was that those who carp at the differences between him and John, refusing to follow either of them, were like stubborn children whose companions offered them every possible choice of games, such as children in that generation played. They would play weddings or funerals; they would pipe if the others would dance, and mourn if some others cared to howl, but their ill-natured companions merely criticised and stubbornly refused to play at either game. Jesus said his methods and John's, though one in spirit, offered to right-minded people a reasonable choice. He had full confidence that his way was better than John's, but that John's was a good way, yet for the purpose of his illustration he refused to even claim that his was a method superior to that of John. "Wisdom," he said, "is justified of her children." Neither method in itself was so sacred as to outlaw the other, and either one would bring a reverent follower into the essential truth.

Some such word as this may be said in reply to those who criticise sectarianism on the basis of the world's way of doing. It is not as much better than the world's way as the church of Christ ought to find, but it certainly is not worse and it has some incidental benefits.



For him who delights in stately ritual, there is the Episcopal service; for him who desires simplicity and earnest thought, the various forms of Puritanism offer a wide variety; for him who would sit in silence till the Spirit moves him to utterance, the Quaker offers a gentle welcome; and to him whose soul would be rocked by great emotions and who has learned that men are saved not merely by method but passion, the fervor of the Methodist makes its legitimate appeal. These are the incidental benefits of a system not in itself the incidental benefits of a system not in itself ideal. To call attention to them is not to make a defense of sectarianism, but merely to say that even so the truth of God is not made impossible to the souls of men.

## Message to the Members of the Church in Christian Lands.

*Dear Brethren in Christ:* We, the members of the World Missionary Conference assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian Missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which he has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is incumbent on every member of the church, as are the elementary virtues of the Christian life—faith, hope, and

love. That which makes a man a Christian makes him also a sharer in this trust. This principle admitted by us all, but we need to be aroused carry it out in quite a new degree. Just as a general national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized: so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger, and of duty.

God is demanding of us all a new order of life of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the church, and for the world; and, in the strength of that firmer and bolder faith in him, to face the new age and the new task with a new consecration.

### A NEW IMPETUS TO BIBLE STUDY.

Fifty chapters on "Rules and Methods of Bible Study" from the prolific pen of Dr. A. T. Pierson! Any pastor who has lost his zest for Bible study would do well to whet his appetite on this book of 459 pages.

It is a sane production, full of unusual material of the satisfying kind. It would make a most excellent text-book for a class of earnest, mature Bible students and keep them busy for a whole season. It is published by the Gospel Publishing House, 54 West Twenty-second street, New York at \$1.50.

In this connection attention is called to the introductory chapter on "The Art of Bible Study" in Dr. Pierson's "The Making of a Sermon" published by the same house, sold at \$1.00.

"What the Gospel can Do for the Blues" is an attractive folder, printed in blue and sealed with a red seal, designed by Norman E. Richardson, Epworth Methodist Church, Cambridge, Mass.

At the country life conference, Canfield, January 3, Prof. Bricker, of Ohio State University, spoke on "Rehabilitating Rural Communities," illustrating with a stereopticon. Rev. Mr. Tuley spoke on the "Country Church and Rural Life." There was an educational section and a farm-life section. Conferences like these should be arranged by country churches inviting and asking for lectures from state agricultural headquarters or experiment stations.



# METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

The annual meetings are over. The records of 1910 are closed. There has been carved in innumerable hearts and lives the results of the past year. They cannot be easily changed. We may repeat the words of the teacher and say, "Let the dead past bury its dead." Respective worry never did anyone any good. In that splendid little book "Don't Worry" Dr. Walton, he tells of an experience he once had with a veteran golf player.

"If I had only approached better, I should have made that hole in five," said the doctor, after taking seven strokes for a hole. "Perhaps not," replied the veteran, "if you had approached better, perhaps you would have putted worse and taken eight strokes for the hole. At all events, that hole is ancient history now, and you will play this one better if you leave it alone."

This is good advice for preachers to take to themselves. Attend to the work in hand, plan for the new year and make it better than the old one just gone. The editor of this department most heartily wishes all the readers of the "Expositor" a successful, useful and satisfying February!

We have come to believe profoundly that not enough time is taken by the average pastor in planning his work. Some may say that executing plans is of more importance than shaping them. This we do not believe. One must face his task whatever it may be and deliberately plan out a campaign to meet the exigencies. Of course after the plan is thought out it must be executed and that at once. "Do now" is a good motto to follow.

Again we wish to remind the brethren that they are stockholders in this methods department. Send in newspaper reports of your doings, write brief letters about your work and send printed matter and everything you can find on the question of pulpit or church methods to E. A. King, 4 South Sixth street, North Yakima, Wash.

## CO-OPERATIVE ADVERTISING.

Rev. A. Z. Myers, pastor of the First Baptist church, Shamokin, Penn., writes as follows: "Some months since one of my brethren—a very business man—who is making good, though his business is still in the making, came to me and said that every Saturday his advertising space in two of the leading dailies was at my disposal to use for the best advantage possible for the church."

This is certainly a splendid idea and may be adopted in thousands of cities and towns. We urge upon our readers the practical usefulness of this plan. ((Report your success to the editor.))

## THE NEW PRESBYTERIAN CHURCH INSTITUTE OF ROCHESTER.

Since Dr. Dixon expressed his adverse criticism of the Institutional church, enthusiasm for the idea seems to have waned. However,

the idea has progressed quietly and successfully. A splendid example of the modern institutional methods is found in The Brick Church Institute of Rochester, New York.

The work here is intended to prove to the world that the church is seriously attempting to conform its life and work to changed conditions, to represent in the community what Dr. Judson calls "organized Christian kindness," and to do what is possible to restore religious education to its proper place in the church. Thus is the plan characterized by Dr. William Rivers Taylor, pastor of the Brick Presbyterian Church of Rochester, the fourth largest Presbyterian in this country.

This church institute cost \$105,000. It is really the unsolicited gift of one man, Henry A. Strong, a member of the congregation. The furnishings were paid for by other numerous smaller gifts.

It is a four-story brick building with basement, standing next to the church to which it belongs. It is sixty-one feet wide, 150 feet deep. In the basement are bowling alleys, gymnasium, a plunge bath, and meeting room for boys. The main hall or entrance lobby on the first floor is more attractive than that of many a summer hotel, with broad staircase, convenient office, comfortable wooden settees and chairs, and two large open fire-places.

Fine pictures hang on the walls, and a sense of comfort and hospitality is felt as soon as one enters. Just beyond the hall are church parlor, dining room, kitchen and gymnasium, while on the floor above are classrooms, an unusually large reading room, rooms for small clubs, and an assembly hall provided with a stage and two dressing rooms.

The third and fourth floors are devoted to eighty-two sleeping rooms for men, each with a closet, two electric lights, steam radiator and call bell. There is a telephone on each floor. The rooms rent for from two to five dollars a week, and are an unique feature of the plant.

So far the institute is not unlike a modern Y. M. C. A. building or an up-to-date social settlement. The uses to which many rooms will be put are identical in all three, but in neither of the latter will be found one feature which the architect has provided for the institute.

On the first floor, at right angles with the main hall, a passageway leads directly to the church and this passageway is symbolic of the ideas and ideals which have led the Brick Church from the pulpit to the class-room and from the recreation halls back to the church again. In every possible way this close connection between church and institute is being emphasized.

This work is not an experiment with the Brick Church. Ten years ago the church started the enterprise in a crude way and this building is the culmination of a long hoped for equipment. The former superintendent was Winfred J. Smith. For the new building and the larger work Herbert W. Gates, of Northwestern University, has been secured. Mr. Gates is an expert in institutional work and with his splendid body of co-workers a large success is anticipated.



## THE STEREOPTICON AGAIN.

In answer to numerous inquiries about the use of the stereopticon we refer the reader to the following articles in the Expositor:

Vol. X, April, 1909, page 307; Vol. XI, March, 1910, page 342; Vol. XI, June, 1910, page 485; Vol. XI, July, 1910, page 545; Vol. XI, August, 1910, page 592; Vol. XII, November 1910, page 79; Vol. XII, January, 1911, page 207.

## NOTABLE ANNIVERSARIES IN FEBRUARY AND HOW TO USE THEM.

February 12 is Lincoln's birthday, and February 22 is Washington's birthday. Here are two opportunities of tremendous interest to the people. The twelfth this year comes on Sunday, and it can be turned to splendid effect.

The church may be decorated with flags and bunting, and a large picture of Lincoln used. Every department in the church can celebrate the day. The Sunday School may have special exercises. Some one may give a five or ten minute talk on Lincoln. Church missionary boards frequently provide printed programs for this day in the Sunday School if the school will take an offering. By making arrangement early this can be done.

The pastor can prepare a special sermon about Lincoln. The Expositor always has much homiletical help on this subject. The February, 1910, magazine has some most excellent helps.

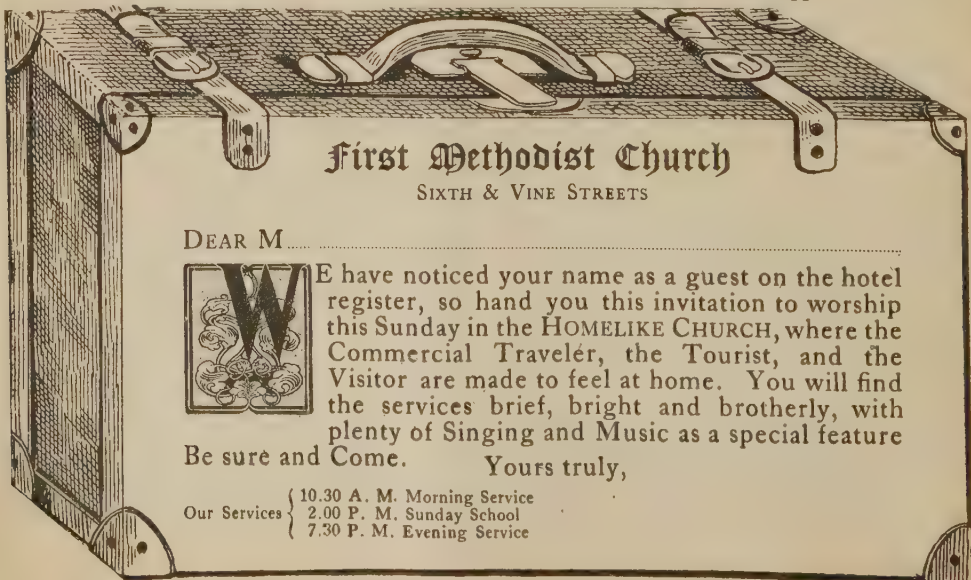
In the same way the Young People's Society can join in the general celebration. It would be a very appropriate plan to hold a home missionary meeting on that evening.

One good thing about Lincoln Day is that it can all be religious because Lincoln was so profoundly religious in his faith and actions, and gave himself so unstintingly for others.

Sunday, the 19th, is the day to celebrate Washington's birthday. Sermons on patriotism and civic questions are appropriate, and people will come out to hear them.


## REACHING THE "SUIT CASE" MEN.

One of the very best hotel invitations we have ever seen is the following, used by one of our Expositor pastors. Not knowing where the card may be purchased we request any reader who does know to report to the editor:



**First Methodist Church**  
SIXTH & VINE STREETS

DEAR M.....



We have noticed your name as a guest on the hotel register, so hand you this invitation to worship this Sunday in the **HOMELIKE CHURCH**, where the Commercial Traveler, the Tourist, and the Visitor are made to feel at home. You will find the services brief, bright and brotherly, with plenty of Singing and Music as a special feature

Be sure and Come.      Yours truly,

Our Services

10.30 A. M. Morning Service

2.00 P. M. Sunday School

7.30 P. M. Evening Service

## DECISION DAY NOTES.

The reader will find a collection of very helpful notes and references on Decision Day in the Expositor for February, 1910, page 295. In the same number will be found two full pages on the subject, 274-275.

The following card is a most excellent one to use. It contains a note by the pastor, which fact connects the idea of making a decision with the church:

### DECISION CARD

"Choose ye **THIS DAY** whom ye will serve." *Joshua 24:15*

*I accept Christ as my Savior. God helping me, I promise to lead a Christian life.*

Name \_\_\_\_\_

### A WORD FROM THE PASTOR

My Friend:—

Jesus waits. Time flies. Death urges. God's time is Now. May the Lord lead you to accept Him without one day's delay, to your eternal happiness. When you can conscientiously sign this card, do so, and then kindly hand to a member or the pastor. We desire to help you in every possible way to be a Christian.

THE PASTOR.

One pastor we know distributed decision card to a school of nearly one hundred members and received on that Sunday and the following, some twenty-five or thirty signatures. Not all of these young people were fitted to join the church, but the pastor kept the cards on file, and just before each communion Sunday reminded the signers of their declaration and gave them an opportunity to unite with the church. In this way he ultimately received them all.

\* \* \*

In some churches the day is called Declaration Day, and in others no special name is used, but those in charge endeavor to win as many as possible to Christ by giving talks and testing the children by asking them to stand.

\* \* \*

In some schools the whole hour is, on Decision Day, devoted to evangelism. Each teacher and each Christian in the class talks earnestly to the other members of the class about becoming Christians. When the classes are called back to the main room each teacher reports to the superintendent the results of the appeal.



Decision Day may be observed once a month instead of only once a year with much profit to all. In such a case no very elaborate plans are needed. This gives the pupils a chance to express their religious feelings.

## REACHING THE STRANGER.

Rev. C. H. Howe, pastor Park Street Baptist Church, South Framington, Mass., has issued a very attractive three-paged folder. The front cover contains the question, "Have You a Church Home?"

Turning the page over one sees a picture of the church, and at the right a cut of the pastor. The exact location of the church is given, a short biography of the pastor, and on the third page a statement of services, etc. The card is pocket size and contains exactly what a stranger needs to know.

## Walnut Hills Congregational Church.



### The Pastor's Cabinet,

KEMPER LANE AND LOOST STREET,  
CINCINNATI.

DEAR FRIEND:

A noticeable interest is being manifested in all the departments of our church work, and as it is important that every member of the church and congregation have some definite religious work, we have arranged the following form of pledges covering the whole field, and ask you to prayerfully consider them, and if you feel impelled to follow the Spirit's promptings, please indicate the same by the sign X placed in the blank following each item, or items of work, as you will agree to do for Christ and the church as He gives you strength. Retain a duplicate as your reminder, and hand or send this copy to the pastor (2910 Gilbert Ave.). These pledges will be known only to the cabinet, except as to the number responding.

Yours in the Master's Work.

THE PASTOR'S CABINET.

### On the Sabbath

#### I WILL ATTEND:

Sabbath School for Bible study at 9.30 a. m.  
Sabbath Morning Service at 11 o'clock.  
Junior Christian Endeavor at 3 p. m.  
The Meeting of the Y. P. S. C. E. at 6.45 p. m.  
Sabbath Evening Service at 7.45 o'clock.

### In and For the Sabbath School

#### I WILL:

Attend as a scholar or member.  
Teach a class therein, if desired.  
Study the Sabbath-School Lesson at home.  
Give ..... hour each week in seeking to add members to the School  
Attend and contribute to a Teacher's Meeting the 2d Friday in each month.

### In and For the Young People's Society

#### I WILL:

Attend its meetings, religious ..... business .....  
Take part: By singing ..... by testimony, or text  
of Scripture ..... by prayer .....  
Speak to the stranger present .....  
Work in and for the Junior Society .....

### For the Church, and Congregation in General

#### I WILL:

Attend the Wednesday evening meeting at 7.45 o'clock.  
Take part therein: By singing ..... by testimony ..... by prayer .....  
Attend Woman's Missionary meetings 2d Friday P. M. each month.  
Will become member of and labor in Ladies' Aid  
Attend meetings and labor in and for the Pilgrim Brotherhood

## FINDING OUT WHAT A CHURCH CAN DO.

Every church contains some unused and unknown talent. If every capable person could be discovered and given an opportunity, no doubt many churches would double their efficiency for service.

The following letter, sent out to every member of the church, placed definitely before the people the different kinds of service needed to be rendered. As replies came in they were handed over to the pastor who then became aware of the men and women who were pledged to support him. The plan has been used before but, so far as we know, never in this exact manner. The plan is easily adapted to local conditions. It always works well.

E. A. KING, CHAIRMAN.  
A. B. TRENNER, SEC'Y-TREAS.

Unite with and observe regulations of the Boys' Brigade .....  
Will sing in Choir, regularly ..... as substitute  
Invite some person, every week, to attend Sabbath services .....  
Speak to the stranger "within our gates."  
Interest myself in one or more of the various religious enterprises of the city, viz.: Rescue Mission, Y. M. C. A., Y. W. C. A., Home of the Friendless, etc., etc.  
Subscribe for some religious periodical .....  
Give ..... afternoon and ..... evening each week to calling on members of the Church  
Give ..... afternoon and ..... evening each week in visiting members of the congregation (not members of the Church).  
Devote ..... hour each week to visiting in the interest of the Sabbath-School.  
Supply flowers for the pulpit ..... Sabbath each year. (State what Sabbath ).

Will pray for our Church and Pastor every day .....  
Will plan and labor to bring one person into our Church each year .....  
Will give what money I can to the support of Church .....  
Will give a tenth of my income to extend the Kingdom of Christ .....

SIGNED

ADDRESS

DATE

"I have opened my mouth unto the Lord, and I cannot go back."—Judges 11:35.



## THE CHARGE TO THE PASTOR.

Any pastor of an independent church may be called upon to deliver a "charge to the Pastor" at an ordination service. The following outline was recently used on such an occasion and is given here is a suggestive aid:

### I. The Preacher's Own Life.

1. Secure and maintain good health.
2. Be a student, buy books, read them.
3. Plan to grow—in knowledge and goodness.
4. Be social and be natural, avoid cant.
5. Be pious, but healthy minded.
6. Be an optimist.
7. Have a passion for your work. Count it the highest calling but do not hold it the only calling.

### II. The Pastor as Preacher.

1. Have a definite vision for your work.
2. Prepare your sermons carefully and preach a broad, sympathetic sermon.
3. Preach about thirty minutes.
4. Choose topics that have to do with life. Preach on civic righteousness, temperance and social questions.
5. Preach the gospel. God as love. Strike the evangelistic note. Never forget the inexhaustibleness of the love of God for sinning men.

### III. The Preacher as Pastor.

1. Dr. Cuyler used to say "A house going pastor makes church going people."
2. Do not spend all your time calling. Do not loaf in homes, offices or stores. Do not call exclusively on the ladies. Hunt up the men.
3. Dress like a man. Avoid any mannerisms, or peculiarities that would draw special attention to yourself. Remember that the *man* behind the clothes is of chief importance. Be God's nobleman.
4. Visit the aged, the sick and the shut-in.
5. Do not write personal and familiar letters to any members of your local congregation. If you have anything confidential to communicate, do it by word of mouth.
6. Learn to serve. That is what you are in the ministry for. Be willing to drop everything at an instant notice without complaint to be of service to some one. Christ is your example. He came to minister, not to be ministered unto.

## ORGANIZED LOCAL EVANGELISM.

Rev. R. L. Selle, Pastor of the First Methodist Episcopal Church, Great Bend, Kansas, issued some time ago a unique and practical circular letter to his people, requesting definite organized co-operation in a series of coming revival services. The letter is as follows:

My dear \_\_\_\_\_

The time for the beginning of our revival services will be here soon, December 6th.

I am sure that we are mutually interested in the salvation of lost souls.

In order to make the best possible preparation for and then to do the best possible work during

the coming meeting, thereby justifying the largest possible expectation as to results in conversion to God, I desire to make the following suggestions to you personally which I hope you will carry out faithfully.

1. Please don't miss a single Sunday morning evening or prayer meeting service, from this date forward. Leave home in time to get to church at least ten minutes before the hour announced for the service to begin.

2. Please occupy Pew No. \_\_\_\_\_ on the \_\_\_\_\_ side of the center aisle. Tell the usher the number of your pew. Occupy that pew as a personal worker. Get acquainted with every person coming into that pew. At the close of service introduce strangers to a lot of people and bring them to the Pastor. Pray for the unsaved in your pew during the service. Ask God to send the Holy Spirit to their hearts. Pray in faith. Expect conviction. Then do what you can in a personal way to get them to the altar. Come with them. Help them to Jesus Christ.

3. In taking your seat before the service begins, bow your head in a few moments of silent prayer for God's blessing on the service, the preacher, all who come into the house and especially all who sit in the pew with you.

4. Please remember the number of your pew and all other suggestions in this letter. No announcement nor reference to this matter will be made in public.

Yours, hoping, praying and working for a Great Revival, R. L. SELLE, Pastor.

P. S.—Others assigned to your pew are . . . . .

. . . . .  
. . . . .  
. . . . .  
. . . . .

Get acquainted with them and form a Prayer Circle and Working Band at once and do all you can to win the lost to Jesus Christ.

## TEACHING A BIBLE CLASS BY MAIL.

Here is the way in which a printing press or a duplicating machine in the Pastor's study could be utilized.

The Home Department of the Sunday School has been used widely throughout country districts as a means of holding in Bible classes those who could not attend the meetings at the church, but I have not yet heard of any one sending out to the members a weekly letter.

Each member is supplied with the lesson book, and, in addition, I write a letter about the lesson, taking up such points as I would if I were teaching the class orally. I send one to each member either by mail or by messenger. By this method I keep in personal touch with each member.

This letter gives me an opportunity of saying many things in the way of instruction and advice which I could not say to the pupils in any other way. During the last year I have had a class of thirty-five with the membership located in several different towns and connected with two distinct churches. All who have taken the course have been enthusiastic and many have told me how they have enjoyed the lessons and how they have looked forward each week for the letter.



## AN INTERESTING PRAYER MEETING

Topic: Spiritual Law in Natural Things.

Scripture: Matt. 6:25-34.

The leader may open by a short talk on the main idea of Professor Drummond's "Natural Law in the Spiritual World," pointing out Christ's use of natural objects to illustrate divine truth. Assign different portions of Drummond's book beforehand to several persons, and ask them to describe in the meeting the lessons they have learned. Write the following, one at a time, on the blackboard, and ask those present to mention one lesson from the object lesson:

1. The rudder of a ship (Jas. 3:4).
2. A vine.
3. A candle.
4. Oil.
5. Ballast in a balloon.
6. Mortar for building.
7. Lessons from the birds.

### FOR THE BOYS.

Special work with boys is receiving attention at the hands of a number of the pastors in Eastern Washington. Several Castles of the Knights of King Arthur have passed the experimental stage and are proving effective in placing high ideals before the boys.

Seven members of the Ritzville Castle joined the church last Easter Sunday. The Castle of Pilgrim Church, Spokane, is the oldest and largest. The Castle at Wallace, Ida., took up manual training for a year and so beneficial were the results that the school board was moved to equip a manual training department for the public schools of the city.

Growing out of the intense work with their own groups of boys as organized in the Knights of King Arthur, two Congregational pastors were led to take up the larger work of probation officers, rendering to the juvenile courts in their respective localities volunteer services. Rev. W. M. Proctor of Ritzville is probation officer for Adams County, and Rev. W. J. Hindley of Pilgrim Church, Spokane is a deputy probation officer of Judge Huneke's court in Spokane County.

The class of boys encountered in this work cannot be reached by the Sunday School, because they are not found there. By reason of his authority the probation officer finds entrance into homes where the pastor could not enter. New points of contact are established and new spheres of influences opened to the pastor who takes upon himself the obligation of this much needed and rewarding work with delinquent children and their oft-times delinquent parents.

### A GROCERY COMMITTEE.

In the church of the Holy Trinity, Philadelphia, whose rector is Dr. Floyd W. Tomkins, there is a very useful organization called the grocery committee. This committee buys groceries at wholesale prices and sells them at cost to poor people.

Last year this sale took place every Wednesday from 10 to 12:30 during the winter and spring, and every Saturday during the summer and fall. The customers averaged thirteen each day. This same committee supplied an average of nine daily with milk. Almost any church in a city could carry on work of this kind, and it would be a wonderful blessing to the poor.

## SERMONS ON CHARACTER.

The following list of Sunday evening sermon topics was arranged by Dr. Perry Wayland Sinks. He based each one on some parable of Jesus' dealing with character:

1. The Value of Character—The Lost Coin.
2. The Test of Character—The Ten Virgins.
3. The Growth of Character—The Mustard Seed.
4. The Equation of Character—The Hired Laborers.
5. The Conservation of Character—The Wheat and Tares.
6. The Influence of Character—The Leaven.

### SUGGESTIVE SERMON TOPICS.

A Colossal Enterprise.

A Prophet's Staff.

Is it Nothing to You?

The Gospel of a Second Chance.

Lame on Both Feet.

Noah's Carpenters.

Three Great Things.

Shadows.

The Three Degrees of Christianity.

Yet There is Room.

### ONE PASTOR'S SIX ASSISTANTS.

In a church paper recently received, the following statement is made:

The First church has ONE. Centenary now has SIX. Please note on reverse side of folder, their names. The parish has been divided into six districts, each to be shepherded by one of the elders. Each elder will assume an oversight of his particular district, in matters of sickness, new families, old families, and in matters which will bring the church to the people in his district and bring those people to the church.

It is desired that all our members in any district will keep in close touch with the elder assigned. Such work pursued with even a fair degree of diligence will reap the right kind of results for the people themselves. Read Hebrews 10:22-25 and see if there is not every reason why each district may not observe a season of prayer and provoking each other "to good works" go out to see which may gather into the fold of God the largest number.

On the reverse side of the page is a diagram of the city divided into six sections, with the name of each elder printed in his respective district in large black letters. The location of the church is also marked by a huge black arrow.

### AN IDEA FOR A CHURCH CALENDAR.

In a California church and calendar we notice a statement regarding the pastor. It gives his name and address, the college and seminary from which he graduated with graduating dates and the pastoral record. It is a good idea. The strangers in the congregation may then know who the preacher is.

### NEW COMER'S DAY.

Old Home Day originated in Concord, New Hampshire, and Old Home Sunday is one of the institutions of the West Church. The granite works here bring in many Swedes and Finns. With their good wages they are buying homes and raising families. They vote, their children make a good showing in school, but they have



not become interested in the church. On the other hand, the death rate in the American families exceeds the birth rate. An exclusive church will eventually die. The new stock must be grafted on. How can we do it?

The successful plan adopted was a New Comer's Day. Tri-lingual invitations in Swedish, Finnish and English were given with a personal message to every family, cordially inviting them to a special service. They filled the church, which was decorated as for Harvest Sunday—appropriate to the new feast of ingathering. Part of the music was provided by the guests in their own language.

Many who had lived in the community for years but had never before been in the church were made to feel that the church was for them as much as the fire department and the schools.

As a result, besides the new friendliness, a Swedish Sunday School meets in the chapel in the afternoon and there is a Swedish class in the regular school. They already had a Finnish service every two weeks. At their own suggestion the Swedes held a no-license meeting in the church in the recent campaign. Old Home Day was history, New Comer's Day is prophecy.

New Comer's Day should be adopted in growing communities everywhere. It should be as well observed as Rally Day or Old Folks Day. It is not necessary to observe it especially for foreigners. It can be made very effective for strangers who have only recently taken up residence in the community. Try it.

### FELLOWSHIP NIGHT PRAYER MEETING.

The program is as follows: Friendship supper, devotional service, open discussion, divisional meetings. Under "divisional meetings" will be found several groups taking up work, like music, or Bible study or scouting, of interest to themselves.

Another variation of the same idea is a supper, teachers' meeting, Christian Endeavor Bible study class, adult Bible class and men's mission study class, and then a prayer meeting.

### RAISING MONEY BY CONTEST.

The pastor of a progressive mission church writes the following letter to the Methods editor. He says:

"I enclose two pledge cards used in our latest contest.

"Last year we got only twelve pledges for church support, amounting to about \$3.00 per week. This year I divided the Sunday School (except Primary) into two camps, with two men at their heads, and gave them a week to secure as many pledges as they could.

"This was December 4th. The side that secured the largest number, regardless of amount, was to receive a social with refreshments at the Fifteen-A—Expositor—Brucker Jan 17 hands of the losers.

"The Blues won, 42 to 41. That makes 83 pledges or seven times as many as last year, and over forty adults yet to sign up. Three-fourths of these eighty-three are Sunday School pupils and the pledge is for church, not Sunday School support."

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561 East Girard Avenue, - - PHILADELPHIA, PA.



## Half-Tones

from photographs of yourself or church for use in printed matter, such as your local papers or church paper. A half-tone size of the one here, up to 2 1/4 x 4 inches, reproduced for \$1.50.

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### SUNDAY NIGHT LECTURES.

The Attractive Features of the Christian Life. Why are so Many Nice People Irreligious? Americanitis.

A Biblical Description of the World's Greatest Oratorio.

An Hour with Great Souls: Simpson, Beecher and Finney.

Beautiful Sins.

The Certainties of the Christian Faith.

The Heroes of Every Day Life.

Why a Man Ought to be a Christian.

### FROM A DISTANT COUNTRY.

"What distinguished foreigner assisted the colonies in the American revolution?" asked an Ohio teacher.

"God," answered Tommy promptly.

## ST. PAUL'S KEY WORDS AS SERMON TOPICS.

A Debtor.  
An Ambassador.  
A Laborer.  
A Sower.  
An Earthen Vessel.  
Stewards.  
An Architect.  
An Athlete.

### CAPITAL THEMES.

Young People and Their Choice of a Cailing.  
The Church and Men and Women in Middle Life.  
Shall America be Christian or Godless?  
Money—How to Get It and What to Do with It.  
A Royal Banquet.  
Sin and a Saviour.

### CHURCH ADVISORY BOARD.

The West Side Baptist Church of Mt. Vernon, N. Y., has a constitution, and among its distinctive features is an organization known as the advisory board, composed of the pastor, the deacons and trustees especially.

It considers, for instance, the appointment of ushers, the management of musical affairs, the fostering and directing of church benevolences, and the supervision of all the church organizations. It is the board of final appeal in all matters of difficulty or discord that may arise. The manuals or constitutions of all organizations that may spring up in the church must be submitted to this board for approval. One of the duties of the board is to meet once a year for the consideration, and, if necessary, the revision of the roll of church members.

### ADVERTISING THAT IS DIFFERENT.

The First Christian Church of Canton, Ohio, is sending out the following advertisement, which must certainly bring results. In one corner of the card is a portrait of the pastor:

*"It's So Different."*

What? The First Christian Church and Sunday School.

Why? Never a stranger but once, and then only for a minute.

Over 3,000 enrolled in all the school. Second largest in the United States.

Pastor teaches a mixed class of over 1,000. Largest class in the world—come and see how it is done.

Big classes for men and women, with live teachers.

People come hundreds of miles to visit this school.

One specialist calls it "America's Best."

Great orchestra—excellent singing. Something doing every minute.

They shake you in and shake you out; it's a shaking old time.

Sermons 10:30 and 7, for live people who are on earth today.

Nobody sleeps, not even father.

You will like it. Come and see.

"It's so different."

### PULPIT HELPS FOR FEBRUARY.

Helps for pastors on Washington's and Lincoln's birthdays may be found in E. B. Treat & Co.'s "Thoughts for the Occasion" (patriotic and secular), \$2.00, N. Y. Pages 153-177 and 469-478.

\* \* \*

The fifth volume in the set of "Pulpit Eloquence Library" contains 285 pages of suggestive themes and outlines for the homiletic year. The month of February has 28 pages devoted to Decision Day and Washington's birthday. (Published by F. M. Barton Co., Cleveland, Ohio.)

### OUR BOOK LIST.

*We shall mention at least one good book each month in this column. Only those of real value, as books of church or pulpit methods, will be reviewed. Authors and publishers who have anything suitable in this line should forward same to E. A. King, North Yakima, Washington.*

"The Master Man," edited by Sydney Strong. Published by F. M. Barton, Cleveland, Ohio. Pamphlet pp 64, price 5c, 50c per dozen, \$3.00 per 100, express collect.

This little vest pocket book contains in clear type the most notable saying and events in the life of Jesus, in the words of scripture. It is the result of the work of a committee representing the Y. M. and Y. W. C. A., Church Brotherhoods and the Ministers' Federation. There are seven chapters, each divided in such a way as to easily catch the eye and hold the attention. Pastors ought to keep a supply constantly on hand.

"How to Deal With Doubts and Doubters," by H. C. Trumbull, published by the Y. M. C. A. Press, New York, red cloth, pp 131, price 65c.

This is a frank treatment of doubts as dealt with by Dr. Trumbull during his long and useful life. The book is of very great value in revival work, and would be helpful in preparing for decision day, especially if in the Sunday School there were young men of doubting age.

## The United Church at Prayer

Every Carthage Resident is Invited to Observe the Week of Prayer by Attendance at the Following Services, all at 7:30 O'clock

Monday, January the Second—First Presbyterian Church; Leader, Rev. H. E. Tralle.

Tuesday, January the Third—The Christian Church; Leader, Rev. W. C. Macurdy.

Wednesday, January the Fourth—First M. E. Church; Leader, Rev. D. W. Moore.

Thursday, January the Fifth—The Congregational Church; Leader, Rev. Elbert Hefner.

Friday, January the Sixth—The Baptist Church; Leader, Rev. James D. McCaughy.

#### WHY?

(Individual and Social Needs)

THE SPIRITUAL VIRILITY OF 1911 MEANS SOCIAL SAFETY

## Pilgrim Congregational Church

*Depends for support upon the free-will offering of the people. It will need \$15.50 per week during 1911 current expenses. We are looking to about 50 families for this amount.*

*I hereby pledge.....cents per week for current expenses during 1911.*

*Date.....*

*Signed.....*

*Three cents per week will be devoted to the missionary work of our church in this state.*



# How One Pastor "Demonstrated" Over a Church Debt.

We had a letter the other day from a ministerial friend that made us righteously indignant, not with the brother who wrote the letter, but with the men who made up the board of trustees and the finance committee of his church!

This faithful pastor has served the church four years and as one result of his labors he received during that time, seventy-six into church membership. This averages nineteen a year and is the largest average of any previous pastor in the history of the church.

But things did not run smooth in the business department. In spite of increase in the membership and a gradually developing appreciation of the pastor, the business officers of the church could not, or rather did not, keep the income up to standard.

The benevolences has been brought up from \$600 to \$1,400, and the Sunday School is thriving; necessary repairs were made and more debts created. Furthermore, one of the men who had annually made up the current expense deficit of two or three hundred dollars out of his own pocket and had given largely besides, died two years ago, leaving no financial successor. The finance committee did nothing to offset this lack. A debt of \$750, gradually piled up.

It should be added here that the system of business in that church did not permit the pastor to have any hand in its transaction. Consequently the trustees did the contemptible thing so many trustees do, circulated rumors in the parish that the debt was due to the unpopularity of the pastor; besides this they hoped he would resign, in fact waited for him to do so, expecting, thereby, when a new minister was called to reduce the salary \$200!

What did this pastor do? He proposed to raise the money himself. The trustees assured him that such a thing was impossible. Nevertheless, he presented the plan to them, suggesting that each trustee begin the campaign with a liberal subscription. They "turned him down" completely. In no wise daunted he started out and actually raised the amount to within \$60.

The following report was recently made in his church calendar:

## REPORT OF RAISING THE PARISH DEBT.

Total Debt, \$750.		
The Plan.—To secure 150 Five Dollar contributions or shares, to be paid by March 1, 1911.		
Pledges (Up to Friday Night)		
1 (Conditional) . . . . .	40 shares	\$200
11 Church and Parish Officials and their families . . . . .	16 shares	80
Bible School . . . . .	15 shares	75
23 Individuals (First week) . . . . .	23 shares	115
23 Individuals (Second week) . . . . .	23 shares	115
18 Individuals (Third week) . . . . .	21 shares	105
	138 shares	\$690
Now needed . . . . .	12 shares	\$ 60

This experience emphasizes several very vital truths that no minister can afford to ignore.

1. No amount of professional service, no special gifts as preacher, organizer, or pastor, and no amount of hard labor on the minister's part can ever make up in the eyes of some church trustees, for lack of funds in the treasury.

2. Every pastor ought to know the financial condition of the church and ought to be an ad-

visory member of the board of trustees. In this way he can better guide the church and advance its interests.

3. It is dangerous to have one man in a church pay the bills or make up deficits. His death or removal always proves disastrous to the church. The people should share the business responsibilities, and in order to do this they should be informed.

## SOUL WINNING.

John 14:12.

It is not bringing to bear great numbers upon the individual or upon the crowd, but it is the touch of heart to heart, that does the work of saving.

The touch of a man led me to Jesus; the touch of a man led me into the ministry; and that was all, so far as I can see—God using the Word, and God using other things. But everything went along the line of the touch of a man. When I was eleven years old my dear old father said: "My boy, I am going to hold a meeting at the old Buffalo country church next week, and I wish you would go with me down there," and on the way to that meeting he talked to me about Jesus, about heaven, about sin, about salvation, and then he got up in the meeting and preached on the text, "Believe on the Lord Jesus Christ, and thou shalt be saved." I do not remember a word of his sermon; I remember the talk in the buggy, and I remember the fact that father took the text, and back of that text was a man trusting in Jesus Christ and showing it by using his life.

It was the touch of an humble farmer, that led me into the ministry. My father had begun on revival services, and he was also working at a meeting a few miles away from there that he thought he ought not to discontinue. He sent me up to this country church to tell the people that their meeting must be postponed. I rode up on horseback into the company of farmers, discussing matters in front of the church. I told the deacon who came that father would not be there, and he must adjourn the meeting. He touched me on the knee as I sat there on the horse, and said: "My boy, can't you come in and hold a meeting for us?" My heart went up into my mouth. He pressed me lovingly, earnestly. "Oh," he said, "it won't do to dismiss these people. Come in, my son, and we will help you the best we can." I dismounted, went in, read a chapter, don't know what I said. It was very little; but we had some inquirers in that meeting, some who accepted Jesus Christ. And the old farmer came to me and said: "Won't you come back tomorrow?" That scared me worse. How in the world could I go back and hold a meeting? Tomorrow was Sunday, and that would look like preaching; and as I rode home I prayed God every breath, as I thought of it, that He would give me a sermon, and He gave me one. The meetings went on for ten days, and there were forty or fifty converts; and though I was studying to be a lawyer when that old farmer touched my knee, I haven't wanted to be a lawyer from that day to this. The whole current of my life was changed by the touch of that old man's hand and his earnest entreaty. It is through the individual that God reaches the individual, as He reached the individual and the world through Jesus Christ.—A. C. Dixon.

# Soul Rewinning

JOHN BALCOM SHAW IN THE WINONA REVIEW.

A distinguished clergyman said sometime since that the greatest problem of the church today was not to save the sinner but the saints. He explained that there were a great many who believed in church, but, who hold themselves aloof from the church. It is far more difficult to evangelize these than the hardened classes, the inebriate and the open sinner.

What do we find within the church? At least three classes that need rewinning:

(a) A large body of men and women—chiefly men—living excellent lives and breathing a noble spirit who love the things of Christ as much as we do or could, but who decline to be actively associated either with the membership or the work of the church. Were they living sinful lives you could appeal to their consciences and induce repentance, but the fact is they are as good, as true, as sincere, as moral as the people who honor the institutions and ordinances of the church—indeed, in many cases far more so—and to win them to your position is as hard a task as the Christian worker finds.

(b) The second class consists of those who have formerly connected themselves with the church, but since that time their attitude toward it has been that of the man who said he had so much respect for the truth that he seldom used it. Their names are upon our books—in the retired rolls, it is to be hoped—and they do occasionally turn up, oftener at some social than at a religious function, but they are practically the unchurched within the church, and they will have to be rewon to Christ before they can be made his faithful followers or his worthy representatives. It would be a fearfully heterodox thing for a Presbyterian minister to speak of a second conversion, but something very like unto that will have to take place before you can account such people saved.

(c) The third class is made up of those who go through all the motions of the religious life, are faithful in their relations to the church, but whose religion, as Carlyle describes it, is only "algebraic piety"—the symbol without the substance, or, as Browning calls it with equal aptness, "Dramatic Christianity"—playing, not living religion. Such ones, if they have ever known Jesus Christ as a great reality, have receded from that high point, and they must be rewon if they are to have an experience that is either deep or real.

The church must live a more winsome life before these people, before all people. Is it not a common saying these days—we must all confess to hearing it on every hand—that there seems little, if any difference between those belonging to the world and those who belong to the church? "The meanest, smallest, least scrupulous men I meet," said a prominent citizen of our city to me the other day, "are church people." This may be an extreme statement, but that it has a broader basis to rest upon than we will ordinarily admit to others is more than certain.

The people in every age have demanded three notes in the chord which the pulpit is yet to sound.

The first of these is certainty—a conviction of the truth he utters, which commands the preacher to the core. "That which you believe with all your soul, and with all your might, and all your

strength, and are ready to face Tophet for—that, for you," said Carlyle, "is the truth." Any other kind of preaching repels men—in the nature of the case it can not win them.

The second note is reality—truth which has passed through the preacher's own experience and evidenced itself in his life.

The third is authority, truth straight from God, a vision seen in the mount, and brought by the preacher down to the people on the plain. It is because the pulpit has so seldom for the people a message from God that the people feel so little need of the pulpit. When the ministers of the Word become the prophets of the Lord, speaking forth what they verily believe, what they have felt in their own hearts, and what they have received of God, the lapsed and the lost will both turn to the church as the doves seek their windows at nightfall.

How little attention our churches give to Christian nurture! In too many cases we persuade young people and children, with a great show of zeal, to join the church and then drop them forthwith. Thenceforth they are allowed to go their own way, and that way leads usually straight back to their former habits and associations, and the last estate is not only as bad, but it is worse than the first. Is it too strong a position to take that no church should attempt to make converts until it is prepared to care for them?

Not only have church discipline and Christian nurture been too sadly wanting among us, but there has been a deplorable lack of personal work. If there is little individual work for the individual among the lost, there is even less among the lapsed. You can get ten men and ten women, yes, a hundred, to do committee work where you can get one to assume the least responsibility for the spiritual well-being of a fellow member. Women will make social calls on the new people, but you can scarcely hire the most pious of them to make personal calls either for a lost sheep or for one who is only straying.

A city pastor noticed that one of the young women of his membership showed suspicious signs of slipping away. He did not like the increasing ruddiness of her complexion, and the expensive clothes she was wearing so contradicted the frugality of her home that he was naturally anxious for her. His own efforts in her behalf seemed unavailing and he felt she needed a woman's touch. He went thereupon to one of his good women, an active church worker, told her the facts, and asked her to give the young woman special and immediate attention. She cheerfully accepted the charge and promised faithfully to fulfill it. A whole month elapsed and nothing had been heard from the young woman. Inquiring what had been done, what was the pastor's surprise to learn that his faithful church worker had not yet undertaken her task. She said she had been too busy, but she had not been too busy to attend the theater three times a week since then, to go regularly to her euchre club, nor to spend an afternoon or two a week traipsing about making society calls. Failing in this instance, he turned to a second good woman of his church, one who always attended the women's prayer meetings and indulged freely in pious talk.



She also made fair promises, but kept them no better than her busy sister. She gave her much church work as an excuse for her neglect. She had plenty of time in which to get up entertainments, but none to give to an imperiled soul.

Then he made another attempt, this time with a Christian Endeavorer of the zealous type, but she was no prompter in her service than her predecessor. Finally, in desperation, he turned to a deaconess of the church, and, in order to lay the burden heavily upon her heart, he quoted to her the third chapter of Ezekiel and warned her of carrying this young woman's blood upon her conscience. This fourth young woman went straightway upon her mission, only to find that matters were far worse than even the pastor had supposed. The young woman could not be found at home—she spent all her evenings out. The visitor found her at her place of business, the ring be-studded fingers, dyed hair, the guilty cast in the eye, all indicated the sad story of her ruin. While God's people had been tarrying, playing with the world, trying to satisfy their consciences with unimportant work, one of his children had been lost, not only to his church, but to decency, honor and virtue; and today her home is in one of our city's brothels.

"So many tender words and true,  
We meant to speak, dear heart, to you;  
So many things we meant to do,  
But we forgot."

## An Idea for the Revival

(From "Every Pastor his own Evangelist," published by F. M. Barton Co., Caxton Building, Cleveland, O. Five hundred pages, price \$2.50, postpaid.)

Measured from a human standpoint, this service may well be looked upon as having the deepest significance and exerting a wider influence, than any other service of the series.

The writer has used the following method frequently with the best results: Announce that the service is restricted to those holding official positions in the congregation and its allied organizations. This will include the pastor; all church officers; the officers and teachers of the Sunday School; the officers and committee chairmen of the Women's Missionary Society, Young People's Society, Men's Organization, Aid Society, etc.

Write out and number all names included in the list. Find the total number, and have a room seated with exactly that number of chairs. Or, if it is necessary to use the main auditorium, number the seats to be set aside. Announce this fact, and emphasize the thought that there will be a seat reserved for each office bearer, to be occupied, or left vacant if any fails to be present.

Open the service with a few earnest prayers, selecting beforehand those who are to offer them, and informing them of the fact. Follow these with a strong, direct talk on the evening's topic, "Saved for Service in Soul-winning." Emphasize the special responsibility of those who hold office.

Have a list of "availables"—those in the community who are not professed followers of Christ, and who are within the sphere of your influence. Read this list, call for prayers for those on it; and then, going over the names one by one, ask all of those present to volunteer to take one or

more names of those to whom they will speak and write, urging Christ's claims.

Instruct them to inform you of the result, with the understanding that you will follow up their efforts with personal interviews wherever that seems desirable. Do not prolong the meeting unduly.

Arrange for another meeting of this group, and of any others whom they may influence to join them (although, in the ordinary congregation you will find that by the time you have all who belong in this office-holders' group, you have included nearly all of your dependable workers on Saturday evening (or any convenient time) for a definite report on each name, and the suggestion of additional "availables."

Concentrate your praying and planning upon this Monday evening service, as its importance under favorable circumstances, can hardly be overestimated. It will generate interest, and stimulate to zeal, prayerful aggressiveness and personal approach. Emphasize dependence upon the Holy Spirit, rather than upon human skill alone.

On a recent trip from California to the east among the passengers was a pleasing-faced cheerful, attractively dressed middle-aged woman, with a musical voice. Before night she was acquainted with every one in her car, and the next day she had a speaking acquaintance with nearly every one in the Pullmans.

"The third day I heard her," says Bishop Berry of the Methodist church, "talking earnestly to two young women, daughters of a prominent Presbyterian, who were on their way to Vassar College. They were assenting to all she said. The attractive woman was a reader in the Christian Science church, and she had apparently made at least two converts. I was humiliated, and I resolved to let no day pass without introducing Christ to some one."

## The Weeks of Ingathering

*Three Months of Soul Winning Culminating With Easter.  
All as Last Year in Connection With Regular Services.*

The plan of evangelism in connection with the regular services of the Epworth Memorial Church, Cleveland, which worked so well last year, will be taken up again this year, beginning with next Sunday. The pastor with his staff, the teachers in the Sunday School, and the workers of the church generally will co-operate in the effort.

Dr. Tippy will at once organize a class for adults for personal religious study and inquiry to meet on Friday night following prayer meeting. Mr. Schaibly will take the boys, and Miss Willmott the girls. The pastors and parish visitors will carry the work into the homes of the parish.

These will be months of opportunity for the conversion of husbands, wives, fathers, mothers, children, friends and strangers; for the reclamation of men far gone in sin; for the awakening of Christian people who have come to the city but have not associated themselves with any church; for the refreshing of every child of the kingdom and his training in fishing for men.

The communion service Sunday morning will be made an hour of consecration for the world and also the prayer meeting Friday night.—*Epworth Outlook.*

# Three Boys

BY C. L. GOODELL, D. D.

Three boys were born in a little New England village, went to school together, and attended the earnest little Methodist church.

With the beginning of their Christian life, they seem to feel an increasing desire to make the most possible of their time and opportunities. As the years passed, each one of them gave himself a careful preparation for his life work. The means of each of them was limited, and they were obliged to work their way through college. Two of them took the full college course, and one the theological course. Their religious experience had never been marked by a special exuberance of spirit, or outward manifestation of religious life. In fact, the religious life had been with them a growth. Perhaps none of them could tell the exact moment or place of their conversion, but little by little, the consciousness was born in upon them that a new relation between them and God was formally established. There were also periods of special religious experience, when they seemed to come into new and more vital experiences of the grace of God. They were in love with everything that made up the life of a wide-awake eager young man. In all games and sports they were at the front. They kept in touch with the latest things in the field of baseball and football, of athletics and aquatics. They had no sympathy with the pale-faced type of Christian, who spends his time writing homilies and who only reads Young's "Night Thoughts," "Thomas a Kempis," and St. Augustine's "Confessions." So far as I know, everybody counted them sincere, and the effect of their honesty and devotion was seen among their fellows.

A little incident will serve to illustrate their influence upon others. It so happened that the annual social, which was held by the academy which one of them attended, fell on the night when the class, of which he was a member, in the little Methodist church, was accustomed to meet. The social was the one occasion of the year for the young people. They looked forward most eagerly to it, and nothing would keep them from it. The question presented itself: "Which shall it be, the social or the class meeting?" On one side it could be said that the class meeting came every week and the social but once a year—that if he was absent from the class meeting that night, it would be something that could be remedied the next week; but absence from the social would mean a self-denial which must cover an entire year. On the other side, a principle seemed to be involved. Would he choose the secular in place of the spiritual? The latter thought seemed to carry so much weight with it that the young man made up his mind that he would go to his class meeting, spend there the full time, and then, that he might not seem to be discourteous to his teachers or his mates, he would go to the social, if he was in time, and greet his teachers and mates as they were separating. He went to the class meeting and enjoyed it. It was a little longer than usual, so that when it was over there seemed to be a question whether he would be able to reach the hall before the exercises were over. But he went, and as he entered the hall door, the principal of the academy stood

near the door and came to him and grasped his hand most warmly. The principal was not a member of the church, and was of a skeptic turn of mind. But the young man heard afterward that he said: "I knew that his class meeting was held on the same night as the social, and I was looking to see what he would do. I knew how eager he was for all sports and how he had looked forward to the social. We missed him greatly at our gathering, but he not only raised himself immeasurably in my estimation by the course he pursued, he also impressed me with the reality of religious convictions which I had doubted before."

For more than twenty-five years each one of these three boys has gone steadily forward in his ministry. Year after year God has given proofs of his blessings, and at the end of these years, in the fullness of their strength, each one is still giving himself to the ministry of the Lord Jesus Christ. One is a member of the Board of Control of the Epworth League, another is principal of one of our large academies, and the third is the humble disciple "which beareth witness of these things."

In an address on "The Minister and His Message" before Wisconsin Synod, Dr. Edgar P. Hill, of McCormick Seminary, made profound impression by the earnestness with which he related the following illustration:

"There is a young fellow of eighteen that I know who has been raised in a Christian home, has attended church and Sabbath School regularly since babyhood, has had the advantage of the very best schooling that a boy could expect up to his age, is a member of the church and interested in all its services.

"But the other night he went down to the Pacific Garden Mission in Chicago, and he heard there the testimonies of the men who had been down in the ditch and had got up and out by the help of Jesus Christ—he heard them talk about sin and forgiveness, about the cross and the blood, heard them pray and praise; and the boy went home and said to his father, 'Father, that is the real thing they have down in Pacific Garden Mission; why haven't I heard that before?'"

Then after a pause Dr. Hill said very solemnly: "And, brethren, that boy was my boy."

A young minister who heard the address said afterward: "Whew, I tell you it took a big man and a true one to say a thing like that—and in front of a crowd of ministers, too!"—*The Interior*.

A member of the American Bar Association, leaving one of the meetings at Chattanooga, last summer, met a colleague who asked him—if we may rely on the *Chicago Legal News*—what was going on?

"Judge Blank has been talking over an hour."

"On what subject?"

"The judge didn't say."

This bit of dialogue is reminiscent of the briefer comment of a witty clergyman on his bishop's sermon, which was not only long, but had no obvious connection with his text.

"Dear old saint!" said he. "It was really apostolic. He took a text and went everywhere preaching the gospel."—*Youth's Companion*.



# Prayer Meeting Topics—First Quarter

Subjects for 1911 Prayer Meetings.

Comment on the following subjects for 1911 prayer meetings will appear in the Expositor each month. It will be in the form of quotations from famous expositors.

The advantage in using these topics is that the subjects are from "The Master Man," a life of Christ in the words of the Synoptic Gospels. These we furnish at \$3.00 per 100, and given to your members will give them the Bible reading habit. A card with the quarter's subjects will be furnished with each book when requested. The book is suitable for the vest pocket. It contains material for a year's prayer meeting studies, and the comments and cards will be published for other quarters if the demand is sufficient.

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1 Above are the subjects to be studied at the mid-week meeting of my church.

If I cannot be present I will read the Scripture and pray for its success.

Name .....

## VI. EARLY CONVERTS.

Where had Jesus met these four fishermen before?

Why were they the kind of men he needed?

What was his object in gathering about him a body of disciples?

Why did he call them apostles?

Did they have any adequate conception of what this call meant?

Who were the leaders?

What do you think of the unknown apostles?

Why did Jesus choose Judas?

What means did he rely upon to fit them for their work?

\* \* \*

Jesus had drawn the fishermen to himself, as they were to draw others, not by craft or force, but by the power of his living words and the spirit of love. Their loyalty was free and spontaneous. The calm greatness of the character of Jesus shines out in such an unpretending beginning, as the germ and center of a movement which is to revolutionize the world. But insignificant as it might seem, it was only so when judged by a human standard. These men touched with the love of Heavenly Truth, and eager to win others to embrace it, were living spiritual forces, destined by a law of nature to repeat themselves in ever wider circles, though successive generations.—*Gettie*.

Matthew may have been only one of the numerous class to whom religion is a matter quite outside of daily life, and who, having first gone astray through ignorance, feel themselves ever farther repelled, or rather shut out, by the nar-

row, harsh uncharitableness of those whom they look upon as the religious and pious.

When Jesus said "Follow me," the past seemed all swallowed up in the present bliss. He said not a word, for his soul was in the speechless surprise of unexpected love and grace; but he rose up, left the custom-house, and followed him. That was a gain that day, not of Matthew alone, but of all the poor and needy in Israel—nay, of all sinners from among men, to whom the door of heaven was opened.—*Edersheim*.

Jesus caught the Pharisees' hissing whisper, and ere the embarrassed disciples could utter a word, he flung his answer in his accusers' faces: "They that are strong have no need of a physician, but they that are ill." The terse epigram was an unanswerable vindication of his attitude toward those outcasts, and it involved at the same time a high claim on his own behalf. He was the Physician of souls, and his mission was the healing of their manifold distempers. It was therefore right that, wherever the plague was rife, there he should be in the exercise of his ministry of mercy. "I came not," he explained with manifest irony, "to call righteous men but sinners." His irony pierced like a rapier through their mask of sanctity. Despite their pretensions they were in a worse case than the sinners whom they scorned. The insidious disease was doing its fatal work unperceived and unarrested.—*Davies Smith*.

Not the least important task which engaged Jesus in the course of his ministry, was the formation and instruction of an inner circle of disciples. It was great work that Jesus had undertaken, and he needed helpers. He needed also faithful comrades who would continue with him and afford him support and sympathy. Above all a day was coming when he must depart, and unless there were loyal hands to take it up and carry it forward, his work would fall to the ground.

No sooner had Jesus entered upon his active ministry than he set about choosing the men who should be with him continually. Since the time was short and they would have much to learn, much also to unlearn, it was needful that they should be chosen as early as might be.—*Davies Smith*.

## VII. LOVE FOR THE MASSES.

Compare Jesus' plan of work with that of our foreign missionaries today.

Compare the relation between the harvest and the laborers then and now.

Why did he wish to know the opinion of the people?

Why was Jesus so enthusiastic over Peter's answer?

\* \* \*

Note the contrast between John's ministry and Christ's, in that the former stayed in one spot and the crowds had to go out to him, while the very genius of Christ's mission expressed itself in that this shepherd king sought the sad and sick and "went about in all Galilee." Observe, too, that he teaches and preaches the good news of the kingdom, before he heals.

It may be questioned whether we generally have an adequate notion of the immense number of Christ's miracles. Our Lord's miracles are told by units; they seem to have been wrought b-

scores. They were parables of his higher work on men's souls, which he comes to cleanse from the oppression of demons, from the foamings of epilepsy, from impotence as to doing right. They were tokens of the inexhaustible fountain of power, and of the swift and equally inexhaustible treasures of sympathy, which dwelt in him.—*Mac-laren*.

"But who say ye that I am?" Had that great question been answered otherwise, the mission of the Saviour would have wholly failed, and Christianity and Christendom have never been. For the work of Christ on earth lay mainly with his disciples. He sowed the seed, they reaped the harvest; he converted them and they the world. He had never openly spoken of his Messiahship. But it was his will that the light of revelation should dawn gradually on the minds of his children; that it should spring more from the truths he spake, and the life he lived, than from the wonders which he wrought. It was in the Son of Man that they were to recognize the Son of God.—*Farrar*.

In the faith which Peter thus expressed, Jesus saw the germ of all that living faith by which true believers of every age were to be animated—that faith which was to form the very life and strength of the community, the church, which he was to gather out from among the nations—the fruit of God's own work within human souls.—*Hanna*.

## VIII. THE TRANSFIGURATION.

Why did Jesus select these three as companions rather than the others?

Did Moses and Elijah appear as individuals or as representatives?

What ideas of the future life are suggested by the appearance of these two persons?

What is the significance of the topic of their conversation?

What was the purpose and meaning of the transfiguration of Jesus?

\* \* \*

The Transfiguration was designed to reconcile the disciples to the incredible and repulsive idea of Messiah's sufferings by revealing to them the glories that should follow. In the judgment of Moses and Elijah that issue, which seemed to the disciples an intolerable ignominy and a crushing disaster, was a splendid triumph, like the mighty deliverance which God had wrought for Israel when he brought her by the hand of Moses out of the land of bondage and made her a free nation. In the copies of St. Luke's Gospel which were in use in St. Chrysostom's day, this sentence ran: "They spake of the glory which he was about to accomplish at Jerusalem." And such was the conception of her Lord's sufferings which was by and by revealed to the church. "We behold Jesus," it is written in the Epistle to the Hebrews, "by reason of the suffering of death crowned with glory and honor."—*David Smith*.

The unity of the old and new covenant is wonderfully attested in this apparition of the princes of the old in solemn yet familiar intercourse with the Lord of the new; and with this unity the subordination of the old to the new; that "Christ is the end of the law," and the object to which all prophecy pointed; that therefore the great purpose of these had now been fulfilled. All this was declared by the fact that Moses and Elias, belonging to a merely preparatory dispensation,

vanish; but Christ, who is the head of an everlasting dispensation, after whom we do not look for another, remains.—*Trench*.

Why did Christ begin by asking about the popular judgment of his personality? Apparently in order to bring clearly home to the disciples that, as far as the masses were concerned, his work and theirs had failed, and had, for net results, total misconception. The second question, "But who say ye that I am?" with its sharp transition, is meant to force home the conviction of the gulf between his disciples and the whole nation. He would have them feel their isolation, and face the fact that they stood alone in their faith; and he would test them whether, knowing that they did stand alone, they had courage and tenacity to re-assert it. The unpopularity of a belief drives away cowards, and draws the brave and true. If none else believed in him, that was an additional reason for loving hearts to cleave to him; and those only truly know and love him who are ready to stand by him, if they stand alone—Athanasius against the world. Mark, too, that this is the all-important question for every man. Our own individual "thought" of him determines our whole worth and fate.—*Maclaren*.

The method by which God brings his children to their best attainment, is a method full of wisdom and beauty. First he lets shine upon them for a moment the thing he wants them to become, the greatness or the goodness which he wishes them to reach. And then, with that shining vision fastened in their hearts, he sets them forth on the long road to reach it. The vision does not make it theirs. The journey is still to be made, the battle is still to be fought, the task is still to be done. But all the time, through the long process, that sight which the man saw from the mountaintop is still before the eyes, and no darkness can be perfectly discouraging to him who keeps that memory and prophecy of light.—*Phillips Brooks*.

## IX. JESUS AND CHILDHOOD.

What was the parents' thought of Jesus and their children?

What was the disciples' thought?

What conditions of our modern life show most vividly the changes nineteen centuries have wrought?

What did Jesus mean when he made childhood the test for entrance to the kingdom?

The characteristics of the child are those which the man must have, in order to enter the kingdom; childhood has a special adaption to Christianity. For instance, take dependence, trust, simplicity, unconsciousness, and docility.

These are the very characteristics of childhood, and these are the very emotions of mind and heart which Christianity requires. Add the child's strong faculty of imagination and his implicit belief; making the form of Christianity as the story of a life so easy to him. And we may add too: the absence of intellectual pride; the absence of the habit of dallying with moral truth. Everybody is to the child either a "good" man or a "bad." They have an intense realization of the unseen; an absence of developed vices and hard world-lines; a faculty of living in the present, free from anxious care and worldly hearts. But while thus they have special adaptation for receiving, they too need to come to Christ. "Suffer

(Continued on page 261)



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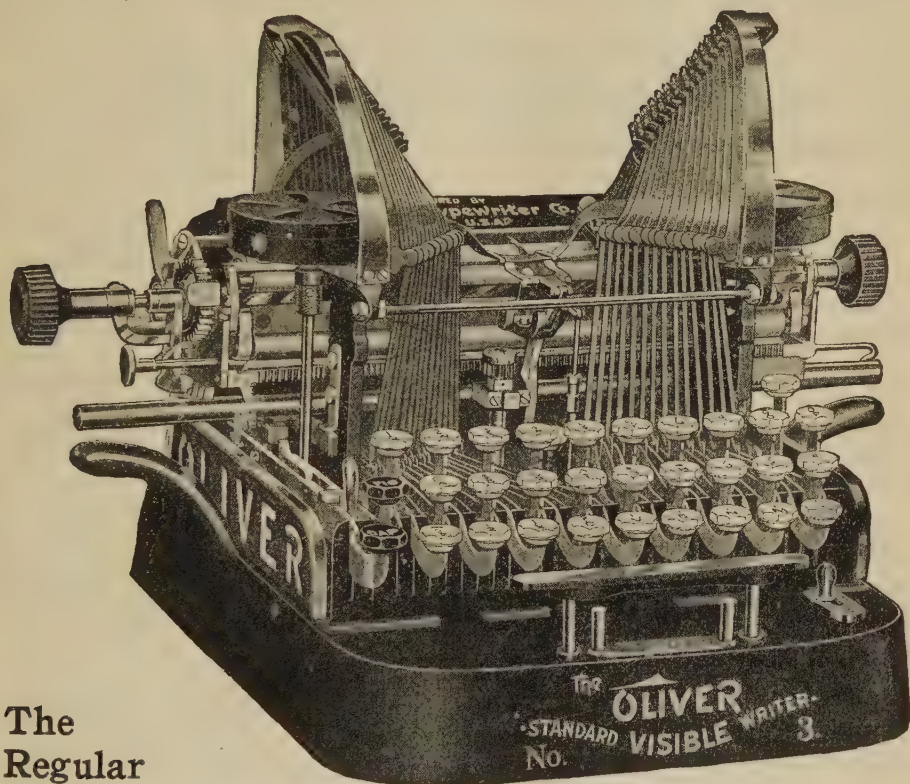
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## PRAYER MEETING TOPICS.

(Continued from page 257)

them to come unto me," the youngest child needs to, can, ought to, come to Christ. Children ought to grow up in Christian households, "innocent from much transgression." We ought to expect them to grow up Christian.

The children are committed to our care.

The end of all training and care is that they should by voluntary act draw near to him.

See that we do not hinder their coming. The

church, and we as individual Christians, too often hinder this "coming."

Do not hinder by the presentation of the Gospel in a repellant form, either hardly dogmatic or sour.

Do not hinder by the requirement of such piety as is unnatural to a child.

Do not hinder by inconsistencies. This is a warning for Christian parents in particular.

Do not hinder by neglect. "Despise not one of these little ones."—*Maclaren*.

## Suggested Topics for Prayer Meetings

### CHRIST THE MEDIATOR.

"And one mediator between God and man, the man Christ Jesus."—I Tim. 2:5.

#### I. The qualifications of a mediator.

1. A mediator must be perfectly clear of any participation in the offense.
2. One who stands high in the esteem of the king and of the public.
3. Of great dignity.
4. Possessing great compassion.
5. Related to the parties.

#### II. Consider these qualifications as possessed by Christ.

1. He was without sin. 1 Peter 2: 22,23.
2. He was high in the esteem of the Father. Matt. 3:17; Heb. 1:8,9.
3. Exalted as the Son of God. Col. 1:15 etc.
4. Compassionate to sinners. Isa. 42:3; Matt. 12:18-20.
5. Related to the parties.  
The son of God. Heb 3:6.  
Of our nature. Heb. 2:16-18—*Rev. A. Fuller*.

### A REVIVAL OF RELIGION IN THE FAMILY.

Acts 16:25-34.

*Plan for the Meeting* Ask some father who maintains family worship to present briefly the benefits of daily prayer in the household. Give all a chance to relate incidents of the fruits of family prayer, in the lives of the children, etc. Have "My Mother's Bible" sung as a solo. Call for a season of prayer for the children. Ask some thoughtful Bible student to come prepared to present briefly the subject, "Bible-study in the family." Invite some of the Sunday School teachers to speak of how it would help their work. Ask others to speak of the best hour, and the best method. Call for a number of prayers for blessings on home Bible study. If thought best, close the meeting with an enrollment of those that now have daily family worship, and those who are willing to begin from this time.

### NEW ACTS OF APOSTLES.

Num. 23:23; Acts 15:12.

*Plan for the Meeting:* Make this a missionary meeting. Let the leader speak of the things God wrought through the apostles, tracing the spread and triumphs of the gospel at the beginning. Make a plan of the meeting some weeks in advance, and assign to different members such themes as the gospel triumphs in the following fields. Let the speakers briefly sketch the worker's life, his work, and the result of his mission.

1. God's work in the New Hebrides through John G. Paton.

2. God's work in China through Hudson Taylor.

3. God's work in Africa through David Livingstone.

If desired, the work of God through one's own denominational missions may be traced. Pictures, photographs, the blackboard, and maps should be used.

### THE PRESENCE AND THE REST.

Exod. 33:14.

*Plan for the Meeting:* Let the leader speak of the Presence revealed in nature, the suggestions of providence and love. Call upon those present to tell of their personal experiences of the Presence in their lives, not merely in great events, but also in small. Let others emphasize the effect of the realized Presence. He gives rest. Rest to the mind, solving all problems; to the heart, feeding its affections; to the ambition, providing hope of endless achievement. Let one close with the thought that the Presence gives rest because He carries our cares, and takes the responsibility.

### "THE FIRST GREAT COMMANDMENT."

Matt. 22:34-38; Mark 12:28-30.

*Plan for the Meeting:* Start the meeting with four statements, by four persons who will come prepared. One will tell what loving God with all our heart implies; the second, what is meant by loving God with all our soul; the third will speak about loving God with all our mind; and the fourth, about loving God with all our strength. Then throw the meeting open for general comment and for prayers.

### CONSIDER THE LILY.

Matt. 6:25-34.

*Plan for the Meeting:* Arrange for a blackboard talk on the theme, assigning to three members a three or four minutes' talk on the following: (1) the lily grows in silence; (2) in beauty; (3) in purity. After each speaker, call for remarks and experience on silence and meditation as a developing power; on lives marred or beautified; on purity in impure surroundings.

### BIBLE TEACHING ABOUT THE SPIRIT.

Scripture: As below.

*Plan for the Meeting:* Let the leader describe the Old Testament view of the Holy Spirit (see any good Bible dictionary), and then, having assigned the work beforehand, call upon those present for remarks on the following phrases, which



should be placed on the blackboard as each one is treated.

1. The Spirit of God. Matt. 3:16.
2. The Spirit of your Father. Matt. 10:20.
3. The Spirit of truth. John 14:17.
4. The Spirit of holiness. Rom. 1:4.
5. The Spirit of life. Rom. 8:2.
6. The Spirit of Christ. Rom. 8:9; Gal. 4:6.
7. The Spirit of adoption. Rom. 8:15.
8. The Spirit of promise. Eph. 1:13.
9. The Spirit of prophecy. Rev. 19:10.

## WHY DO YOU BELIEVE THE BIBLE TO BE INSPIRED?

2 Tim. 3:13-17.

*Plan for the Meeting:* Ask some one to come prepared to define the principal theories of inspiration. Ask some one else to come ready to tell why clear-cut ideas regarding the nature and origin of the Bible are necessary for the Christian. Announce beforehand that you want every one that will not speak to bring to the meeting some brief written answer to this question: "What does the Bible do for you that leads you to believe it different from other books?" The leader will read these answers at the very beginning of the meeting.

## AROUSING INTEREST BY VISUALIZATION.

How to arouse interest in your congregation is one of the problems that you must have. Human interest is which packs the playhouses, which makes possible the penny press, which sells millions of magazines. Human interest is a vague term; one difficult to define and more difficult to apply to a mixed community. Will you not let us show you how you may reach out and grasp the interest, not only of your own congregation, but of many Non-Church-Goers in your locality?

Before going into this very deeply, we would like to tell you something about the stereopticon.

The original magic lantern, invented by Athanasius Kirscher in 1643 appears to have been a very large size, not less than six feet square. This wooden box, with a door on one side and an opening into which the lens in a tube was fitted on the other, contained an oil lamp with a polished brass reflector.

With the introduction of photography, the field of usefulness of the lantern has especially appealed to the Educator.

The source of light, however, has been the most serious problem of them all. The oil lamp has proven inadequate, the lime light costly to operate, the acetylene dangerous and foul smelling, but, however, electricity is subject to little complaint.

With the introduction, however, of denatured alcohol, Williams, Brown & Earle, Inc., of Philadelphia, put on the market their Alco-Radiant Lamp, which vaporizes the denatured alcohol and produces a light far more brilliant than acetylene or oil and nearly approaches the calcium light. It is easily operated and the alcohol can be bought from a local dealer. A pint of denatured or wood alcohol can be bought for 5 or 6 cents and this is sufficient for an hour's use. This Alco-Radiant Lamp has been so perfected that it has been approved and adopted by the Board of Education for use in the Public Schools of Philadelphia and also the Department of Education of the State of New York, where women teachers run the outfit.

Hundreds of these lamps are in use by clergymen, teachers and professional lecturers—many of them having been sent into the Mission Fields. This source of illumination is so compact that the lantern may be carried in a suit-case with your slides, screens, etc., thus allowing the professional lecturer to go from place to place without the bother of a heavy trunk or the possibility of the baggage not ar-

riving on the same train, to the great annoyance of the lecturer.

Where electricity is available, it should be used. Many clergymen hesitate to use the electric light, as the arc light requires a cumbersome rheostat and heavy wires, as well as a working knowledge of electricity to make the connection.

Many professional lecturers will not tolerate the noise, which is not unlike a buzz-saw at work, where the alternating electric current is alone available. To avoid this buzz-saw noise and yet obtain a powerful light, Williams, Brown & Earle, Inc., have, within the last few months, perfected an electric lamp, which will operate on either the alternating or direct current, does not require the use of a rheostat, produces 1000 candle power, and is known as the New Intense Electric Lamp. In this case any lamp socket can be used for its attachment, therefore the working knowledge of electricity is not a necessity and after the lamp has once been started, it requires no feeding or further attention. This is a most wonderful little lamp; it is but 7 inches long, 4 inches wide, and 7 inches high. It is attachable to any ordinary lantern.

Where electricity is not available, Alco-Radiant Lamp is a suitable form of illuminant. Why not illustrate your Sunday evening service? Why not illustrate the Sunday School lesson? Then for mid-week, there are many interesting and educational topics that would arouse interest in your congregation.

The Circulating Library of Williams, Brown & Earle, Inc., Dept. 16, 918 Chestnut St., Philadelphia, Pa., offers you access to 40,000 lantern slides, covering all subjects, with many sets arranged with lecture reading. These lecture readings have been carefully prepared. Send for the special commutation rental proposition.

**Write at once—today.**

## THE PASTOR HIS OWN EVANGELIST.

Five hundred pages 9x6½ by 2 inches thick. Preliminary chapters: "Preparing for a Revival," by C. L. Goodell, D. D., and introduction by J. Wilbur Chapman. Price 2.50, postpaid.

Publishing books is a business, but there are some books I would like to publish even if I were not in the business. "One Hundred Revival Sermons" is one, and "The Pastor His Own Evangelist," is another.

The first part of the book on Preparing for a revival, by C. L. Goodell, D. D., is an inspiration that will encourage any pastor to undertake the work. Then follows the Methods, Suggested Texts, Seed Thoughts and Illustrations for a two-week service. Of the four, I believe the Methods to be the most valuable—the illustrations are very apt, and the other parts are better than any I have seen elsewhere. I am proud of this book because of what it will accomplish. Let me quote Daniel Webster in this connection:

"If we work upon marble, it will perish,  
If we work upon brass, time will efface it,  
If we rear temples, they will crumble into dust,  
But if we work upon immortal souls,  
If we imbue them with principles,  
With the just fear of God, and love of fellow-men.

We engrave on those everlasting tablets  
Something which will brighten all eternity."

The fact that the first edition was sold before the plates were off the press is an evidence that I have not over-rated the book.

F. M. Barton

Little George, three years old, was kneeling at his mother's knee repeating the Lord's prayer, sentence by sentence. He looked up when it came to the part, "Give us this day our daily bread," and said, "And kuger on it, mamma; kuger on it."

# ILLUSTRATIVE DEPARTMENT

## EVANGELISTIC ILLUSTRATIONS.

From "The Pastor, His Own Evangelist," a 500-page book published by F. M. Barton Co., Cleveland, O.

### Light for the Way. (266)

A boy was walking with his father along a lonely road at night, carrying a lantern. He told his father he was afraid because the lantern showed such a little way ahead. The father answered, "That is so, but if you walk straight on, you will find that the light will reach to the end of the journey." God often gives us light for only a little way ahead, but he always gives at least that, and so he always gives us light enough for the whole journey.—Christian Endeavor World.

### Making and Marring Character. (267)

There is an account of two girls, one of whom read all about the wicked and licentious court of Louis XVI; her cousin read all about Joan of Arc, her noble doings and life. The first, after a time, fell and became an abandoned woman; the second, one of the noblest women of America, foremost in good works.

### Keeping Life's Page Clean. (268)

The old palimpsests were manuscripts from which the first writings had been erased in order to use them again for fresh writing. But no palimpsest was ever so thoroughly erased that some of the old characters did not show up in the lapse of time, or under certain treatments or conditions. So it is with human souls. What is first written on them by habit and will may be wiped out and replaced by better things. But the boys or girls who allow their earliest years to contain evil and forbidden words and records must expect a hard fight to erase them, and an appearance of the old evil now and then when least expected. How much better to keep a clean page that needs no rewriting.—Forward.

### Which Path to Choose. (269)

An aged man was standing at a window. Already he had passed sixty of the stages which lead to the tomb, and he had brought from his journey nothing but errors and remorse.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads—one leading into a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; the other leading the wanderer into a deep, dark cave, whence there was no issue.

He looked toward the sky, and cried out in his agony, "O youth, return! O my father, place me once more at the entrance to life, that I may choose the better way!" But his father and the days of his youth had both passed away. He saw wandering lights float away over dark marshes, and then disappear. These were the days of his wasted life.

He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself.

The clock in the high church tower struck and the sound falling on his ear recalled his parents' early love for him, their erring son; the lessons they had taught him; the prayers they had offered up in his behalf. With one despairing effort, he cried aloud, "Come back, my early days, come back!"

And his youth did return; for all this was but a dream which visited his slumbers on New Year's night. He was still young; his faults alone were real. He thanked God fervently that time was still his own, that he had not yet entered the deep, dark cavern, but that he was free to tread the road leading to the peaceful land where sunny harvests wave.

You who still linger on the threshold of life doubting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain, "O youth, return! Oh, give me back my early days."—Jean Paul Richter.

### The Prince of Soul-Winners. (270)

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." (John 14:12.) Christ opened the eyes of a blind man and he saw his father. You can open the eyes of a man's heart and he shall see God. He lifted up a man who was lame; you shall bring a man to walk in the ways of righteousness. He took a young man by the hand and raised him up from his bier. If you are filled with the Spirit of God, you can bring a man up from the death of sin into the life of God. It is a greater work than Jesus Christ did when he opened the eyes of the blind man.—Alexander McKenzie.

### Zeal. (271)

You may have read the story of the young Japanese who, some years ago, found a little slip from the Bible that told about God. He went back to Japan, and one day he asked some one if he knew where God was. This person directed him to a dock where there was an American ship, and told him that the Americans could tell him about God. He asked the captain, who was not a Christian man, but the owner was, and the captain sent him to the owner. The latter said that he could not tell him much about the matter, but if he would ship with him as a sailor he would take him to the United States, and place him in care of a man who believed in God and would tell him about him. The young man went with the owner to Boston, and his search for God was so earnest that the owner placed him in an institution for education. He is now one of the most distinguished teachers in Japan. How earnest was that young man's search!



### **Where the Fire Was Burning. (272)**

Dr. John Robertson tells of a Scotch village where, years ago, all the hearthfires had gone out. It was before the days of matches. The only way to rekindle the fires was to find some hearth where the fire was yet aglow. Their search was fruitless until at last they found a flaming hearth away up on the hill. One by one they came to this hearth and lighted their peat, put it carefully in the pan, shielding it from the wind, and the fires were soon burning again throughout the community.

Are the fires getting low in your heart? Has the chill of worldliness settled down upon you? God has plenty of fire on the hill. Climb up into his presence through the path of surrender, and he will take the live coal from the altar and lay it upon your heart and upon your lips. This is the fullness of, the Holy Ghost. This is the passion for souls.

### **Seed Slow to Germinate. (273)**

A prominent Minneapolis lawyer was converted a few years ago. Two weeks afterward, from the platform of the Swedish Tabernacle, he related his experience. Fifteen years before his conversion, with a friend, he had attended a revival meeting. During the service a timid young lady came down the aisle and said to his friend, "Have you found Jesus?" His friend blasphemously answered: "I didn't know he was lost," and laughed in

her face. The young lady turned away with a look of horror. But Mr. Arctander says that for fifteen years that young lady's question, "Have you found Jesus?" followed him, until at last he yielded to God.—J. H. Mahood.

### **The Difference. (274)**

A young Jewess who is now a Christian asked a lady who had instructed her in the gospel to read history with her. "Because," said she, "I have been reading the gospels and I am puzzled. I want to know when Christians began to be so different from Christ."—Hugh Black.

### **A Little Child Shall Lead Them. (275)**

The pastor's little daughter was eleven years old, and desired to join the church. The pastor hesitated and finally decided to have her wait until another quarterly communion service. She obeyed without a murmur, but when the next communion service approached, she again referred to it; and, seeing him hesitate, said the following:

"Papa, do you not tell the grown people that the communion helps them to be better?"

"Why yes, daughter."

"And, papa, do you not think I need that help?" It was a clincher—and all the doubts of the father vanished at once; she was received into the church and has been a consistent Christian many years.

## **The Book in the World**

### **Tri-Centennial of the King James Version of the Bible.**

#### **What Men Have Said of the Bible. (276)** **John Quincy Adams.**

I speak as a man of the world to men of the world: and I say, to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside; but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity.

#### **Ulysses S. Grant. (277)**

Hold fast to the Bible as the sheet-anchor to your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.

#### **William E. Gladstone. (278)**

Talk about the questions of the time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of the people.

#### **Heinrich Heine. (279)**

What a Book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sun-

rise and sunset, promise and fulfilment, birth and death, the whole drama of humanity, all in this book.

#### **Henry B. Williams. (280)**

Rob the world of the Bible and you have robbed it of its chart, robbed it of its compass, robbed it of its Magna Charta—the bulwark of its liberties—robbed it of that which has produced the noblest manhood and the purest womanhood; robbed it of that which has worked out its highest civilization, robbed it of that which has made the Christian nations the most enlightened, the most progressive, the most humane, the wealthiest and the most powerful peoples on the face of the earth.

#### **A Repentant Bible-Burner. (281)**

A society of men of education and polished manners, but who were infidels, used to assemble at each other's houses for the purpose of ridiculing the scriptures, and of hardening one another in their unbelief. At last they unanimously formed a resolution solemnly to burn the Bible. The day fixed upon arrived; a large fire was prepared, a Bible was laid on the table, and a flowing bowl ready to drink its dirge. For the execution of their plan they fixed upon a young man of high birth, brilliant vivacity, and elegant manners. He undertook the task; and after a few enlivening glasses, amidst the applause of his jovial compeers, he approached the table, took up the Bible, and was walking leisurely forward

to put it into the fire; but he was seized with trembling, paleness overspread his countenance, and he seemed convulsed. He returned to the table; and, laying down the Bible, said with a strong asseveration: "We will not burn that Book till we can get a better." Soon after, this same gay and lively young man died, but before he died he was led to repentance, and derived hopes of forgiveness and of future blessedness from that Book which he was once about to burn.—The Friend.

#### **Witness of the Old Testament. (282)**

Dr. J. Ross Stevenson tells the story of a Jewish father whose son asked him why the Jews did not study the Old Testament, since they believed it. He answered: "If any one studies the Old Testament through, he is liable to be led astray into Christianity." Undoubtedly, the Old Testament witnesses to Christ, and he who studies it will learn of Christ.—Herald and Presbyterian.

#### **The Power of the Word. (283)**

A man whose wife became interested in a revival meeting was a skeptic and a scoffer. When he found her constantly reading the Bible searching for some promise that would comfort her, he said:

"Bosh! I will give you enough of that. I will read the Bible to you every day, till you are sick of it," and he began. Day by day when he came home he read the Bible—chapter after chapter, having his wife sit and listen. At last one day, when he had finished the third chapter of John, he said:

"My wife, won't you pray for me? I am a poor lost sinner;" and they knelt and prayed, and God came in mercy, and both were converted.—Reformed Church Record.

#### **Influence of the Bible. (284)**

Some years ago two young men obtained employment under an influential company in Calcutta. They were brothers, and set up housekeeping together. The six native servants whom they employed were not long in forming an estimate of the new arrivals.

"Our masters," they declared, "belong to a new caste that we have not known. They do not smoke, nor drink strong drink; neither do they swear, and they speak and behave kindly to us. We like the new caste well."

As true an estimate was formed by a student in the University of Peking. He entered the university for the purpose of studying English, and not long after went to a native teacher to buy a Bible. He was not content until he had procured an expensive copy of the Old Testament, a parallel English and Chinese New Testament, and a hymn-book. Then he told his reason for wanting them.

The professor whose classes he attended had excited his admiration, because he was wholly unlike the Chinese teachers by whom the young man had been previously taught.

"Why," he said, "Professor King seems to love his pupils. He sympathizes with them, never becomes impatient when they are stupid, and his conduct and language show that he

possesses something that I never knew a Chinese teacher to possess, and I do not know where he gets it unless from the Bible. For this reason I want to study the Bible and learn some Christian hymns."

#### **The Brahmin's Judgment. (285)**

"Now," said a Brahmin of India, "what is it that makes the missionary do all this for us? It is his Bible! I have looked into it a good deal at one time or another, in the different languages I chance to know, and it is just the same in all languages. The Bible! There is nothing to compare with it, in all our sacred books, for goodness and purity and holiness and love and for motives of action. Where did the English people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. Now they bring it to us, and say: 'This is what raised us; take it, and raise yourselves.' They do not force it upon us, as the Mohammedans did their Koran; but they bring it in love, and translate it into our languages, and lay it before us, and say: 'Look at it, read it, examine it, and see if it is not good.'"

#### **The Hebrew Prophets Today. (286)**

Two years ago in reading the preface to Westcott's Commentary to the Epistle to the Hebrews, I came across a sentence which challenged my attention, and which has influenced me a good deal since as I have studied two books of the Bible,—Jeremiah and the Epistle to the Hebrews. The sentence to which I refer is as follows: "The more I study the tendencies of the times in some of the busiest centers of English life, the more deeply I feel the Spirit of God warns us of our most urgent civil and spiritual dangers through the prophecies of Jeremiah and the Epistle to the Hebrews. May our nation and church be enabled to learn the lessons which they teach while there is still time to use them." This was written in 1892 by the late Bishop Westcott, and the words referred to the British nation and to the Church of England. I had studied Jeremiah considerably and also Hebrews. At once I thought I could discern two or three things which perhaps the bishop had in mind, and I set myself to thinking through these books afresh to see if I could discover what the bishop believed to be civil and religious perils of our times as warned against in these two books.—W. W. White.

#### **The Bible Has No Rival. (287)**

Those best entitled to form an opinion on the question are most confident that the sum total of the Biblical criticism of the last half century has only vindicated the Christian revelation and given it greater authority than ever. And experience continues to approve it. Assailed by adverse criticism, it is confirmed by experience; impugned in theory, it is verified in practice; depreciated by those with whom familiarity has bred contempt, the science of comparative religion is ever furnishing fresh proofs that in comparison with the ethnic Scriptures it contains the most satisfactory solutions of the grave problems which perplex



us. All practically enlightened and seriously-minded persons are persuaded that the Bible is the one sovereign luminary of the moral sky, and that the hope of the race is in its light and influence. It alone deals effectually with the question of our relation to God, with the sin that disturbs and the grace that restores that relation. It remains our one great stay amid mystery and temptation, sorrow and death, and as such has no serious rival whatever to dispute its supremacy and permanence.—Rev. W. L. Watkinson.

#### The Virility of the Bible. (288)

Our Bible was not intended primarily to be intoned in cathedral service or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to have dominion over the earth and subdue it." It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in good form, forget that their fathers would have never left the worship of Odin and Thor and the delights of piracy and bloodshed had it not been for the sledge-hammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood. We had better expurgate some newspaper reports of proceedings in the court room before we attempt to improve the Scripture.—President Faunce, of Brown University.

#### The Bible in Japan. (289)

A Japanese has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and if any one likes to go in and read my good Book while I am out, he may."—East and West.

#### Diderot's Judgment of the Gospels. (290)

In one of the soirees of Baron d'Holbach, where the most celebrated infidels of Paris were in the habit of assembling, great entertainment was afforded by the witty way in which the pretended absurdities, stupidities and faults of all kinds which abound in the sacred writings, were descanted upon. The philosopher Diderot, who had himself taken no part in the conversation, put an abrupt end to it by suddenly saying:

"Gentlemen, I know no men in France or elsewhere, who can speak or write with more talent or with more art than those who are here; nevertheless, in spite of all the evil we have spoken, and doubtless with reason

enough, of this book (*de ce diable de livre*) I defy you with all your power to compose a narrative which shall be as simple and at the same time as sublime and as touching as the recital of the death and passion of Jesus Christ, which shall produce the same effect and make so strong a sensation, felt so generally by all, and the influence of which shall continue the same after so many ages."

This unexpected apostrophe astonished all who heard it and was followed by a long silence.—Bible Student and Teacher.

#### The Little Girl's Book. (291)

In the early days of the evangelization of New Zealand there lived in Waikato a girl named Torere. Though only eight years old, she had learned to read and to love a copy of St. John's Gospels in Maori, which she always begged to be allowed to carry with her. She was the daughter of a chief named Ngakuku, who had become converted through the efforts of a missionary. Torere used regularly to read aloud from her gospel in her father's tent.

When the tribe became Christians they decided to take the good news to some of their friends in another part of New Zealand; and for this purpose Ngakuku organized a party of fifteen, the little mission band including Torere and her small brother. While halting for the first night, the smoke of their fires was seen by an unfriendly tribe on the warpath who bore down upon them. Ngakuku, carrying his little son on his shoulder, fled up the hill with the others of his company. In the darkness and confusion, however, Torere was forgotten; she lay asleep with her Gospel under her head. When the war party found that the others had escaped them, they spent their fury on the little girl, who woke no more on earth. They carried off her small volume with the rest of the spoil. Some of its leaves were used for cartridge paper, but the greater part of the book eventually fell into the hands of a young Maori, who read it, and was so impressed by it that he ultimately became a Christian. Eventually that whole tribe was converted.

When the chief of the tribe, Torere's murderer, realized the sin he had been committing in taking the lives of his fellow-creatures among others the little girl, he sent to his former enemy, Ngakuku, begging for forgiveness, and also asking for permission to enter a chapel,—not the chapel Ngakuku attended but the one in his own village. Without that man's good-will he felt he could not enter a Christian place of worship. And we are told that the two men who at one time were at the fiercest enmity subsequently "were worshipping God together in the same place." Such were the far-reaching results of a Gospel in the hands of a Maori child.—Selected.

#### The Bible in the Caucasian Mountains. (292)

A bookseller in Ordou sold a Bible to a Greek. We have just seen that Bible in a village of the Caucasian mountains. That Bible built a school, and a church, and transformed a village! The story is as follows: The Bible

was purchased by one of five brothers, perhaps quite as much to confute the teachings of the Protestants as for any other reason. The brothers were bigoted adherents of the old Greek Church, of Semen village. For two years they opposed the work of the Protestant teacher. But when they came to leave home to settle in Russia, the teacher walked along with them for an hour or more, and, in bidding them farewell, said, "Quench not the Spirit." The teacher knew, and they knew, that the recently purchased Bible was then carefully rolled up with the bedding on the pack-saddle. He knew, though they knew not then, what that Bible might mean to them in their loneliness, far away from relatives and friends. Eighteen years later, i. e., four years ago, they wrote back. The Bible had done its work. The time had come for them to call for a teacher. A recent graduate of Marsovan Theological Seminary, Mr. Anastas Lazarides, was sent to them. Though these Greeks live in their old-time simplicity, they have built a church and a school, and have entirely supported their preacher. Now there are a school of thirty boys and girls and a congregation of eighty or more in a community of sixteen families.—Bible Society Record.

#### Voltaire's Prediction. (293)

More than a hundred years ago Voltaire declared that there would not be a copy of the Bible on earth in a hundred years. Voltaire is dead, and one may barely recall the date of his death. The Geneva Bible Society is using the very printing press on which his infidel prophecy was issued. Today four hundred million copies of the sacred Scriptures, in fully three hundred tongues, are in circulation, like leaves of the forests, for the healing of the nations. The Bible societies of America and Europe pledge themselves to furnish every family in the land with a Bible without money and without price where no copy is found.

#### A Man of One Book. (294)

I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God. I drop into an unchangeable eternity. I want to know one thing, the way to heaven. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libris* (a man of one book).

Here then I am, far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word, "If any man lack wisdom, let him ask of God?" Thou "givest liberally and upbraidest not." Thou hast said, "If any be willing to do thy will, he shall know." I am willing to do; let me know thy will. I then search after, and consider parallel passages of

Scripture, "comparing spiritual things with spiritual." I meditate thereon, with all the attention and earnestness of which my mind is capable. . . . And what I thus learn, that I teach.—John Wesley.

#### Ten Years for Importing a Bible. (295)

One direction in which the world is growing better is the extraordinary freedom given to Bible circulation. Men who use violence to check the circulation are less numerous. How different the situation was half a century ago is shown by a tragedy recorded in the New York "Tribune" of November 10, 1852. A man named Perandelli, mate of an Italian ship, obtained a Bible in New York, which was discovered by the custom house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion, acknowledging the book as his property. The poor fellow was tried by court-martial and sentenced to ten years hard labor in the galleys for the crime of bringing a Bible into the country. At present such punishment of a Bible reader is possible, thank God, in one or two Mohammedan countries only!—Bible Society Record.

We are indebted to Edmund G. Rawson, Ardmore, Pa., for calling attention to an error on page 152 December Expositor. Maydole is the hammer maker referred to, not Maydean. We will appreciate similar corrections, and will be more careful.—Ed.

Rev. W. A. Brooks, A. M., of Guyton, Ga., has been elected chairman of the Committee on Books and Periodicals of the South Georgia Conference for the next quadrennium. Publications to be reviewed should be mailed him to the above address.

#### ASSISTANT TO 10,000 PASTORS.

One of our readers who is giving up the pastorate on account of ill health, writes us that he has been a subscriber to the Expositor for nearly seven years, and that it has been of continual and valuable service to him. He closes his letter with: "Thank you for your years of painstaking editorial work in my behalf."

He caught our idea—we five editors do our best, and our twenty contributors are interested in their work. The interest that F. B. Meyer has taken in his articles on Expository preaching has been a delight to us.

Cost of printing has advanced and we could economize on our editorial work, but we have an ideal, and instead of economizing we spend more money each year. One man caught our idea some time since, when he said: "Each issue is better than the preceding one."

The Meyer articles on Expository preaching are the best ever published in a preacher's magazine.

We could, however, serve 20,000 preachers as well as 10,000. If you will tell some preacher friend how valuable the magazine is, we could double our number.

It is your magazine—tell us what you need for 1911.

Sincerely,  
F. M. BARTON.



# Illustrations from the Sermons of Alex. Maclaren

## Above The Mist. (296)

Get high enough up and you will be above the fog; and while the men down in it are squabbling as to whether there is anything outside the mist, you, from your sunny station, will see the far-off coasts, and haply catch some whiff of perfume from their shore, and see some glinting of a glory upon the shining turrets of "the city that hath foundations."

## Divine Guidance in Little Things. (297)

It is no degradation to the lightning to have to carry messages. It is no profanation of the sun to gather its rays into a burning glass to light a kitchen fire with. And it is no unworthy use of the divine Spirit that God gives to his children, to say it will keep a man from hasty and precipitate decisions as to little things in life, and from chopping and changing about, with levity of purpose and without a sufficient reason.

## Christ and Human Efforts (298)

When the pilot comes on board, the captain does not leave the bridge, but stands by the pilot's side. His responsibility is past but his duties are not over. And when Christ comes into my heart, my effort, my judgment, are not made unnecessary or put on one side. Let him take the command, and you stand beside him, and carry out his orders, and you will find rest to your souls.

## Test of Evil. (299)

Like the fabled Venetian glass, which shivered into pieces when poison was poured into it, the thought of God's presence, the loving vision of his face, passes out of our hearts when we yield ourselves to sin, and the test of evil is, "Dare I do it before the flashing Shekinah on the mountain top?"

## Christ and Success. (300)

Jesus Christ was not a very successful man according to the standard of Market street and the Exchange. He made but a poor thing of the world, and he was going to be martyred on the cross the day after he said these words: "I have overcome the world." And yet that was victory. Ay! Many a man beaten down in the struggle of daily life, and making very little of it, according to our vulgar estimate, is the true conqueror. Success means making the world a stepping-stone to God.

## The Universal King. (301)

In the great mosque of Damascus, which was a Christian church once, there may still be read, deeply cut in the stone, high above the pavement where the Mohammedans bow, these words, "Thy kingdom, O Christ, is an everlasting kingdom." It is true, and it shall yet be known that he is for ever and ever the monarch of the world.

## Christ's Love to be Adored. (302)

The beggar-maid that, in the old ballad, married the king, in all her love was filled with

reverence; and the ragged, filthy souls, whom Jesus Christ stoops to love, and wash, and make his own, are never to forget, in the highest rapture of their joy, their lowly adoration, nor in the glad familiarity of their loving approach to him, cease to remember that the test of love is, "Keep my commandments."

## Hymnology Unsectarian. (303)

Roman Catholic and Protestant, and Quaker and Churchman, and Calvinist and Arminian and Greek and Latin Christians—all contribute to the hymn-book of every sect; and we all sing their songs. So the divisions are like the surface cracks on a dry field, and a few inches down there is continuity.

## Learning and Effort. (304)

It is better for a boy to puzzle out the meaning of a Latin book by his own brain, and the help of a lexicon than it is lazily to use an interlinear translation. And, though we do not always feel it, and are often tempted to think how blessed it would be if we had an infallible teacher visible here at our sides, it is a great deal better for us that we have not and it is a step in advance that he has gone away.

## Sinlessness of Christ. (305)

Unless Christ came in another fashion from all the rest of us, he came with the same sin as all the rest of us, and he is no deliverer from sin. Rather he is one of the series who, like the melancholy captives on the road to Siberia, each carry a link of the hopeless chain that binds them all together. But, if it be true that of his own will he took to himself humanity, and was born as the Scripture tells us he was born, his birth being his coming and not his being brought, then, being free from taint, he can deliver us from taint, and, himself unbound by the chain, he can break it from our necks. The stream is fouled from its source downwards, and flows on every successive drop participant of the primeval pollution. But, down from the white snows of the eternal hills of God, there comes into it an affluence which has no stain on its pure waters, and so can purge that into which it enters. Jesus Christ willed to be born, and to plant a new beginning of holy life in the very heart of humanity which henceforth should work a leaven.

## ARE YOU GUILTY?

Of not having noticed the *racket* and *nois* that is made on Communion Sunday when the people return the glass sups to the wooden rack that are attached to the pews. Today this clicking noise is unnecessary, because of the "Noiseless Cushion Cup Holders, that prevent ALL NOISE when everything is so quiet.

Made by the Dietz Communion Service Co., 9 Dearborn street, Chicago. See advertisement in this issue.

# Original Illustrations

JAMES CHURCH ALVORD.

## Some Mother's Boy.

(306)

It happened the other day that I was halted along the streets of Boston by a jam of men and women, struggling towards one center, pushing, craning their necks. Stopped, I too struggled for a nearer view, I too craned and stared. I too asked the crowd around, "What's happened?" Then I saw a limp form lugged in the arms of a stout policeman, heard the babble of foolish lips, watched the punches and protests of uncertain hands. The policeman dragged the fellow ruthlessly towards the swarthy van. A girl's voice at my elbow shrilled, "Come along, Suel! 'Taint worth looking at—he's only a drunk." But another voice, the voice of an older woman broke in protesting hotly, "Only a drunk! I tell you, Mary, that man's some mother's boy." Here lies the secret of the universe unriddled for you. When you have come to see all men in that divine relation—as some mother's boy—as your Heavenly Father's boy—you have mastered life, you have started rightly to live with your fellows, you cannot err towards them.

## Believes in His Work.

(307)

There lives a man out in Michigan who has gained my somewhat reluctant admiration. He believes in a breakfast food he manufactures, disbelieves in trade unions, and he is forever voicing his two faiths. You cannot lift up your morning paper, you cannot swish the pages of a magazine, you cannot traverse the streets of any important city; but from printed page and gaudy billboard this man is fairly bawling at you; "Grape-nuts are good for digestion and trade unions are bad for business." The fellow has hypnotized the nation with his persistent, insistent, consistent dead-in-earnestness. He is a living parable to be read and learned of all men, for the successful Christian proclaims his faith and proclaims it clamorously. Jesus, who recommended prayer in chambers, was one of the most inveterate house-top preachers the world has ever seen. It isn't enough to modestly teach the Gospel by a pure, sweet, humble living, the church member must have his Sunday edition too and cry salvation through the streets with a cry which is a cry indeed.

## Your Own Architect.

(308)

It is true, if Mary Baker G. Eddy did say it, that a man can be exactly the thing he wishes to be, sick or well, faithful or faithless, believing or disbelieving. The biggest thing in your world, after God, is yourself. There lives no power on earth capable of changing the might of a personality. God, himself, having made it free cannot alter the eternal issues of the personal will. When Lucifer, Prince in Heaven, chose to be first in Hell rather than second along the golden streets; God could not change his purpose and Satan went his own gait—to Hell.

## A Cup of Water.

(309)

I saw last week a brilliant—if you wish to call it brilliant—example of thoughtless Christian service. The day was hot, hot even on the Berkshire County hills; the road long and white, and dazzling, and shadeless, and scorching. The two of us, on a walking trip, had plodded along for two miles without a glimpse of water or a farmhouse. Then suddenly, down a bend in the road, there sprang before our glad eyes the gray joy of a granite trough, large, brimming, gurgling even from afar. Over it rose a gorgeous arch and on the arch bold letters proclaimed, "Blessed are the merciful." But they weren't merciful—to us. The water came bubbling up from the very bottom and only from the bottom; so it was drink after the horses or not at all. As we turned thirsting, away for another panting mile we cried out that man's careless cruelty to man makes countless thousands mourn!

## The One Talent.

Did it ever occur to you that the man with the one talent was a woman after all—perhaps a woman with an unconverted husband? He was her talent. And she wrapped him up in the napkin of her shyness; huddled him down into the depths of the dust of her cowardice; covered him over with piled up excuses and heaped up hesitations: will finally bring him to the judgment bar all rusted over with worldliness and carelessness and sin, crying unto the Great White Christ upon his throne, "Lo, there thou hast that is thine." And he wasn't Christ's any of the time—he never came near being Christ's, he was the woman's husband. He was the soul the Master gave into her keeping to use and help and save.

## Hope and Faith.

(310)

(A friend of mine on the Boston Herald told me this. It has never been published.)

When Dr. Chapman came to Boston, before he had held one meeting, before he'd even reached the hall where he was to speak, he was met by a reporter. "Well, Doctor," queried the young man, "I suppose you're hoping for a revival here this winter." "Hoping," yelled the Doctor, and he let his whole big voice out until the young man jumped, "I tell you, my son, there's going to be a revival here in Boston and mighty soon at that. I don't go around hoping. I know that God will give us a revival."

## Our Necessity.

(311)

No one can know God until he needs God. The fire-escape on the hotel is but a possible path for incoming burglars, until the fire breaks out, then it is the glorious road to safety. The life-belt in the berth is but a curiosity viewed with an indifferent eye, until the steamer goes floundering down, then on its strong construction hangs life and death. So on sunny days, on happy, successful days, God is a belief in one's theology. In storms he becomes the one thing needful.



### Bald-headed Christians. (313)

A Christian who brings souls to the Master must be a good advertisement of his Master's work. Take a very homely illustration. A western firm recently attempted to sell a patent machine for restoring hair to bald heads. They engaged the services of an experienced drummer to put the goods on the market, a man of wide acquaintance, shrewd business insight, clever talk. He failed—failed signally. Why? Because he was bald. His head, at its first uncovering, refuted all his arguments. And if we are bald; if we are at card parties on prayer meeting night, are careless in our talk, over-sharp in our business methods, ugly in our homes, discourteous on the streets; if we too are bald, we too refute all our arguments by the naked ugliness of our lives.

### Keynote of the Bible. (314)

The keynote of the Bible is just one word—"Christ." It dominates the whole, pervades the whole, is a sub-conscious utterance which never shrieks out loud and never silences. The

## DID THE JEWS KILL JESUS? \$25.00 PRIZE ESSAY FOR THE BIBLE RECORD.

In the *Outlook* for November 12, 1910, was published the following:

### NOT THE JEWS ALONE

I have read your article on Sunday School teaching with great interest. Especially do I appreciate your appreciation of the Hebrew spirit as it found expression in Hebrew legislation, etc. I am sure, if the Old Testament were studied as you suggest it should be studied, the lack of appreciation of the Jewish people so prevalent among the Protestant ministers would be changed, and the unkind feeling towards the Jew would probably cease, at least among the Protestant Christians.

The same is true when we consider the study of the New Testament. Is it right to teach the children that the Jews killed Christ? Is the Jewish nation responsible for Jesus' death? Is the Greek nation responsible for the murder of Socrates? Are the American people responsible for the assassination of Lincoln? Is the Russian nation responsible for the murder of Russia's patriots who have struggled for liberty? Are the Roman Catholics responsible for the murder of Huss? If the Jewish nation is responsible for the conduct of a few priests, then the Gentile nations are responsible for the conduct of Pilate. I say, and say it most emphatically, the failure to study the Bible as you suggest is largely responsible for the false notions and wretched prejudices which so many intelligent Christians bear towards the Jew. I should like to see an article on this subject.

A. I. D.

South St. Paul, Minnesota.

(We give this protest from a Protestant clergyman our heartiest indorsement. Jews, pagans, and Christians united in the crucifixion of Jesus Christ: the Jews represented by Caiaphas, the pagans by Pilate and the Christians by Judas Iscariot, who was one of the disciples of Christ, and a member of the Christian church so far as a Christian church can be said to have existed at that time. The crucifixion of Jesus Christ is simply a testimony against humanity, an evidence of the spirit in which a reformer is likely to be met if his reformations threaten existing in-

Scriptures have one supreme word to say and are forever saying it, "Christ—Christ—Christ." So must the farmers around the mighty roar of Niagara hear the howl of that maddened cataract, to whose utterance years have deafened them. The birds sing for them, as for you and me, but beneath the chirp of the sparrow, the twitter of the swallow, sounds the deep diapason of another voice, the scream of water plunging to the whitened gulf below. The spring winds thrum out nocturnes for them from the far-stretched wires of the telephones, the trees rustle above their heads ripe summer music, the rains patter and pound by turns upon their midnight roofs; but through all the varied cries of nature, weaving itself in and out of their day-dreams, and their night-dreams too, comes that multitudinous wail of waters leaping the abyss. So through all the word of God sounds this under voice "speaking this one word, as if its soul in that one word it did outpour"—"Christ—Christ—Christ."

terests and institutions, whether ecclesiastical or political.—*The Editors.*)

To this Prof. W. W. White made the following reply in the *Bible Record*:

What do we think?

We appeal to the Bible record. In the presence of the same the position taken above is silly. The writer says, "Failure to study the Bible is largely responsible for the false notions and wretched prejudices which so many intelligent Christians bear toward the Jew." Does he seriously suggest that he bases his opinion expressed on the teaching of the Bible? The fact is that the general hatred of the Jew is the result of experience with him, and not the result of Bible study. Any love for Jew (and there is much of it among Christians) has had its origin in contact with the Bible as interpreted by the Spirit of God.

The late Dr. Marcus Dods, of Edinburgh, spoke once of the paragraph in John, fifth chapter, beginning with verse 19th and ending with verse 29th, as part of probably one of the most important five minute conversations ever carried on in the history of man.

*Here the Eternal Fatherhood of God as revealed in the Eternal Sonship of Christ, in its relation to the eternal destiny of man is set forth.*

What was the occasion? It was the opposition of the leaders of the Jews to the claim of Jesus made in these words: "My Father worketh hitherto, and I work." This the Jews interpreted to mean that Jesus called God his own Father, making himself equal with God, and they were correct in their interpretation, as indicated in the paragraph following (John 5:19-29), as well as in the entire movement of this fourth gospel.

We cannot here further discuss this question, but we desire a full presentation of the same. To this end we hereby offer twenty-five dollars for the best article for publication in the *Bible Record*, 541 Lexington avenue, New York N. Y., in reply to the question: "*Did the Jews kill Jesus?*" The manuscripts must be in this office before March 1, 1911. The judges will be five of the members of the Faculty of the Bible Teachers' Training School.

# THE ECCLESIASTICAL YEAR—FEBRUARY

REV. G. E. F. HALLOCK, D. D.

## Lincoln's Birthday—Born February 12th, 1809

Julius and Augustus Caesar were deified by the Romans, and when names were given to the months they called one July, after Julius, and another August, after Augustus Caesar. If we had the naming of months nowadays, we would call one Washington, another Lincoln.

Washington had been dead only ten years when Lincoln was born, and these two giants, with hands outstretched, with only the space of ten years between their fingers, spanned the birth, the growth and salvation of the American commonwealth.

These heroes were dissimilar in many regards; in complexion, in physical and intellectual constitution, and especially in environment. Washington's family was well off and left a large estate. Lincoln's father sold his little farm in Kentucky for a few dollars and started down the Ohio River for his new home in Spencer county, Indiana, when the flatboat struck a snag, tipped over the household goods into the water, leaving him penniless. At his inauguration as president, Washington was said to be the richest man in the United States; Lincoln was hard up for money all his life. Washington wore silk stockings; Lincoln never had a pair of stockings on his feet until he was grown. Washington wore costly shoes with silver buckles; Lincoln wore shoes only in snowtime and those rude ones made by his father's hand. Washington wore the finest linen, the loveliest purple, and from the time he was in his teens the beautiful blue and buff uniform of an officer; rode a spirited charger, carried an elegant sword and was courted by the lords and ladies of the land. Lincoln, up to the time he was twenty-one years of age, wore a deerskin hunting shirt, deerskin pants and a coonskin cap with the tail left behind as an easy appendage to take off and put on the covering for the head; was surrounded by bears and wolves, was ill at ease in cultivated society; wore clothes that fitted him poorly, and an old silk hat not always in date, often with the fuzz rubbed the wrong way.

Wealth gave us one of these heroes, poverty the other. The drawing room gave us the elegant Washington, the log cabin gave us the rugged Lincoln. Dissimilar as they were in endowment and environment, they were both men, both Americans, both ideal men, both typical Americans.

Both were large-hearted, loved honor, had firm faith in the Bible, in Christ and the future life. Both were great in thought, in purity of sentiment, and noble action. Both are living today. These heroes are not dead. Their spirit hands are on our shoulders, their spirit breath is on our cheeks, and by their names our people are inspired to higher heroism, broader philanthropy and intense patriotism, and to a firmer faith in God, the ruler of nations.

The birthdays of these patriots is a good time for us as pastors to teach lessons of temperance and patriotism and industry and honesty and courage, of high Christian character, to young and old alike, from the lives of these leaders, under God, in our national destiny.

### Lincoln's Birthday: Suggestive Texts and Themes. (315)

**The Citizen Prophet:** "I have ordained thee a prophet unto the nations." Jeremiah 1:4.

**Lincoln: the Man and the Message:** "The memory of the just is blessed." Prov. 10:7.

**The Achieving Life:** "The same did God send to be a ruler and deliverer." Acts 7:35.

**The Price of Liberty:** "With a great sum obtained I this freedom." Acts 22:28.

**Great by Great Service:** "Whosoever will be great among you, let him be your minister, and whosoever shall be chief among you, let him be your servant." Matt. 20:26, 27.

**The Serviceable Life:** "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

**Lincoln as a Leader:** "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens." Exodus 18:21.

### Love for Lincoln. (316)

To think of Lincoln is to love him with deep affection, mixed with pitiful regret for much that he had to suffer. Just before his first inauguration, he read on his knees the Gospel account of Christ in Gethsemane. He walked bravely forward also to his cross. He told Mrs. Stowe that after the Battle of Gettysburg he was a Christian. So out of the backwoods, came this giant lover of humanity; so he carried the welfare of the Republic on his great heart; so he passed through the furnaces of the Civil War; so he won place in the heart of the world; so looking upward out of his agony toward the heavens he was transfigured by the divine love of Christ, whom he came at last to know and to adore and to follow.—Rev. Calvin Dill Wilson.

### Reading the Bible. (317)

To an intimate personal friend, about a year before he died, Mr. Lincoln said, concerning the Bible: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man."

In all things himself consistent, he expected it of others. He entertained two visitors at his office one day during the war. They were ladies from Kentucky, and they were anxious to have their husbands released from the military prison. One urged that her husband should be released because he was such a good



Christian. The president told her that he did not quite see the point. He thought religion and patriotism were akin, and this prisoner had been arrested because he was working for the overthrow of his government. He added: "True patriotism is better than the wrong kind of piety." He released the man but advised the women to see that their husbands revised their religious creeds.—*Volunteers' Gazette*.

### Lessons From Our Martyred President (318)

Concerning the strength of Lincoln's emotional nature, there are many anecdotes, each of which may be said to contain its lesson, but there is one which has an exceptional teaching. It is not easy to declare with exactness the "emotion" caused in such a man by a great national disaster which also seemed to imply an enormous personal responsibility. Disappointment, grief, dismay, sympathy, despair, horror may all have been the dark companions of the president as he sat in his office in the White House the night after the battle of Chancellorsville. The Army of the Potomac had been defeated, with a loss of seventeen thousand men, and the whole country was in mourning. Neither could the loss of twelve thousand on the Confederate side be left out of sight or feeling, for the troubles of his southern fellow citizens were never forgotten by him.

There was but one other person on that floor of the eastern wing of the house after the last visitor, a member of the cabinet, walked slowly out. It had been, as Mr. Stanton said, the darkest day of the Civil War, and nobody could yet forecast either the military or the political consequences of so great a disaster, for all the people were weary and sick at heart. So was the president, and so was I; but I sat at my table, across the hall from his room, striving to forget all other things in a struggle with an unusual accumulation of the executive mail that was in my charge. The silence was painful, and seemed to be accompanied by a sort of cloud.

There came a pause in my work at a late hour, about nine, I think; and through the silence came a low, dull sound, as of some one walking to and fro in the president's room. I thought I could tell when he turned at the wall on either side to pace back again. I returned to my work; but my own door and his were open, and I could hear, whether I would or not, that heavy, unceasing footfall. It did not need any one to tell me that he was wrestling with the sorrow of Chancellorsville.

It was midnight, for I looked at my watch, when there came a considerable pause before the walking began again. Did the president kneel just then? It has always been impressed upon my mind that he did.

One o'clock arrived, and then two, without another cessation. When three o'clock came, my task was done, and I went out, but turned at the head of the stairs to listen, and the sound which seemed to follow me was that mournful footstep.

It was necessary for me to be at work again by eight the next morning, and when I walked along the hall toward my room the president's

door was wide open. He sat at the long table eating breakfast alone, and I went in. He greeted me cheerfully, smilingly. Near his coffee cup lay a half-sheet of foolscap paper, and I was afterwards given to understand that on it was already written the first draft of his encouraging letter to General Hooker, bidding him to fight again.

There is a lesson here that any man might look to in his troubled hour. The nation waited until it heard from him and from that long night vigil of which it did not know. It turned from weeping over its dead, took new courage from its leader more than ever beloved and trusted, and went forward to Gettysburg and to the end.—William O. Stoddard.

### Lincoln in Sunday School. (319)

While in New York just before his election to the presidency, Abraham Lincoln visited the Five Points Sunday school. The following account of one of the teachers is quoted in Barrett's "Life of Abraham Lincoln." Our Sunday School in the Five Points was assembled one Sunday morning, a few months since, when I noticed a tall and remarkable looking man enter the room and take a seat among us. He listened with fixed attention to our exercises, and his countenance manifested such genuine interest that I approached him and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure, and coming forward began a simple address, which at once fascinated every little hearer and hushed the room into silence. His language was strikingly beautiful and his tones musical with intensest feeling. The little faces around would droop into sad conviction as he uttered sentences of warning, and would brighten into sunshine as he spoke words of cheerful promise. Once or twice he attempted to close his remarks, but the imperative shout of "Go on!" "Oh, do go on!" would compel him to resume. As I looked upon the gaunt and sinewy frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impressions of the moment, I felt an irrepressible curiosity to learn something more about him, and when he was quietly leaving the room, I begged to know his name. He courteously replied, "It is Abraham Lincoln, from Illinois!"—*The Sunday School Times*.

### Lincoln. (320)

A great man comes and stands, like Moses, before a nation of slaves, and says "I will lead you out of your bondage." "It is impossible," comes the answer back from each crushed and broken spirit. Another great man stands on the beach of the uncrossed ocean and says, "I will sail across it, and find land on the other side." Again the answer rises from a whole unenterprising world, "It is impossible." Another great man says, "The church is all corrupt; she must be reformed!" Another cries out at the thought of a nation growing up in ignorance, and says, "Each child must go to school." To all of them the mass of men answer, "Impossible!" And the reply which the

great, bold men make by their lives, if not by their lips, is always the same; "To you it may be impossible, but it is not so to me; if it be marvellous in your eyes, should it also be in mine?" And soon the slaves are marching out of their bondage with songs, and the ship is sailing westward through the unknown seas, and the reformation has begun, and the school houses are blossoming all over the land. When once a great deed has proclaimed the possibility, a hundred little ships put out from shore—a hundred little arms are raised to strike the giant wrong.

#### Lincoln and the Poets. (321)

Few men of modern times have attracted to themselves nobler poetic tributes than has Abraham Lincoln. His own Gettysburg speech, the second inaugural address, and his letter to the mother whose sons were slain in battle are prose poems. Perhaps the poets responded to his kindred strain.

The noblest poem to the martyr president is unquestionably that of James Russell Lowell. It is a really great ode, almost as great as the subject, and that is saying much. The following extract shows its merit:

Nature, they say, doth dote

And cannot make a man

Save on some wornout plan,

Repeating us by rote.

For him her old world molds aside she threw

And, choosing sweet clay from the breast  
Of the unexhausted west,  
With stuff untainted shaped a hero new,  
Wise, steadfast in the strength of God and true;  
How beautiful to see  
Once more a shepherd of mankind indeed!

#### A Lincoln Lesson for Congregations. (322)

The illustration by which President Lincoln showed the evil of fault-finding, applies with far greater force when used with reference to eternal interests. "Suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara Falls on a tight-rope. Would you shake the rope while he was passing over it, or keep shouting to him, 'Blondin, stoop a little more,' 'Go a little faster?' No, I am sure you would not. You would hold your breath as well as your tongue, and keep your hands off until he was safely over. Now, the government is in the same situation, and is carrying across a stormy ocean an immense weight, untold treasures are in its hands. It is doing the best it can; don't badger it; keep silence and it will get you safely over." They who watch for souls must give account and are often crushed with a sense of responsibility, without the added burden of criticism from captious fault-finders. Don't find fault with your minister. Cheer him.

## Washington's Birthday—Born February 22nd, 1732

It is no small test of the greatness of George Washington that his birthday can be heartily celebrated and his virtues acclaimed every year without exhaustion. Others of the world's heroes are canonized in their centennial years; but in honor of Washington and Lincoln the commercial and industrial activities of ninety million people pause once a year while the familiar stories of the first president and the saviour of his country are told anew. And both stand the test admirably. Washington proves a theme of unfailing interest not alone because of the mingled mystery and charm of his personality, and the marvelous skill and foresight of his work as general and president, but because, without foolish idealization, he is in many respects a model of genuine American citizenship.

#### Suggestive Texts and Themes. (323)

**Washington's Combination of Strength and Beauty:** "Upon the top of the pillars was lily work." 1 Kings 7:32.

**Washington's Spirit:** "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it." Num. 14:24.

**The Good Ruler:** "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and placing such over them to be rulers." Ex. 18:21.

**A Christian Man in Public Life:** 2 Chron. 17:3, 4; 29:27-29.

**The Greatest Greatness:** "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

**Patriotic Men the Prop of the Nation:** "How is the strong staff broken and the beautiful rod." Jeremiah 48:17.

**The Nation's Deliverer:** "The men of Israel said unto Gideon, Rule thou over us, both thou and thy son also, for thou hast delivered us from the hand of Midian." Judges 8:22.

**Washington's Wisdom:** "Now, there was found a poor wise man, and he by his wisdom delivered the city." Eccl. 9:15.

**The Just Ruler:** "And all Israel feared the king, for they saw that the wisdom of God was in him to do judgment." 1 Kings 3:28.

**A Great Man:** "There was none like me before me, neither after me shall any rise like unto me." Solomon.

**A Man of Understanding:** "By the good hand of God upon us, they brought us a man of understanding." Ezra 8:18.

**Sent of God:** "The same did God send to be a ruler and deliverer." Acts 7:35.

**The Discreet and Wise Ruler:** "Look out a man discreet and wise, and set him over the people." Gen. 41:33.

#### Washington as a Leader. (324)

"Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and



rulers of hundreds, rulers of fifties, and rulers of tens." Exodus 18:21.

No lesson of Washington's natal day is louder than the call for leadership.

The need for the Washington type of leadership is found in every sphere of modern life.

I. In a democracy leadership must spring from the ranks—"out of all the people."

II. Leadership must have its basis in ability wedded to character—"able men such as fear God," etc.

III. The rule exercised must be scaled according to competence—"rulers of thousands," etc.

Washington helped to make it possible for every American to attain to influential and honorable leadership in manifold forms of service.

The newest field for leadership is among our immigrants.—Author Unknown.

### Washington: His Spirit. (325)

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." Numbers 14:24.

"The spirit of '76" was distinctive enough to make and mark a national epoch.

It finds conspicuous embodiment in the "Father of his country."

I. Is it not an independent spirit? The minute man caught it from their commander. The commander infused it into the colonies.

II. Is it not a courageous spirit? The heroic in the man was appealed to and responded against odds and through period of years.

III. Is it not a spirit of faith? In himself, in his compatriots, in God, as at Valley Forge.

Washington came into his Canaan, and his seed possess it.—Author Unknown.

### Three Shrines of Washington. (326)

To keep alive this fine devotion of the "immortal name" and to fan its ardor, there are three shrines that every one ought to visit. One is the "Washington Portrait," by Gilbert Stuart—a huge canvas in Faneuil Hall, Boston, "The Cradle of Liberty." It represents our hero standing in full uniform by his chestnut Nelson, and is the portrait that Edward Everett apostrophized in his famous oration, when turning to the canvas, he said: "Speak, glorious Washington! Break the long silence of that votive canvas!" Another is the Washington tomb at Mount Vernon, where sleeps the dust of the sacred dead, to be the Mecca of Americans down to "the last tick of recorded time." And the third is the Washington monument at the capital—the tallest stone structure in the world, standing 555 feet 5½ inches in height, overtopping the "Great Pyramid" itself by more than 100 feet. This is the monument concerning which a story is told in which a New Yorker figures. When asked for a contribution toward a monument to Washington, our New Yorker echoed: "Washington! Washington! He does not need a monument. I keep him enshrined in my heart." "All I can say," was the retort, "is, if the Father of

His Country is in the position in which you describe him, he is in a tight place."—Rev. S. B. Dunn.

### Characteristic Courtesy. (327)

This reference to a monument recalls a characteristic act of courtesy on Washington's part not long since. In Statuary Hall, in the capitol, a statue of Frances E. Willard was being put in position—the first woman to be so honored—when, to make room for it, the statue of Washington was moved several feet. A graceful thing, showing that our hero, dead, is as courteous as was our hero, living!

### Lessons of Washington's Career. (328)

This celebration is of only one event, but it celebrates the virtues which are the fountain of our national greatness.

In the birth of Washington we see the new birth of the race, its awakening to a new sense of human rights.

It was the beginning of a life made phenomenally successful by a career of immaculate integrity.

Washington's contribution to our country was great beyond count, but his contribution to human civilization was much greater.

He has not been thought a preeminent military captain, but his military successes left a more lasting and valuable result than those of any other great general.

He was not a law giver imposing a system of laws upon the people, but by the weight of his character he impelled his people to secure their freedom won in battle by a constitution which is the culmination of systems of Christian and civilized government.

He was not an inspired prophet, but his forecasts and advice are our best guide in unexpected and difficult developments.—From an address by Hon. W. Bourke Cockran.

### Great in Character. (329)

Great as a general, great as a statesman, yet perhaps our debt to Washington is even greater for the undying influence of his personal character, standing as it does a perpetual type of true American citizenship. Patriotic soldier, he was far from seeking the mere glamour of military glory. Non-partisan statesman, he was the furthest possible remove from the narrow self-seeking politician. As disinterested public servant he refused pecuniary compensation because he counted it his joy to give his services to his countrymen. In these days of partisan bosses, selfish politics, and low ideals it will be a great gain if our public men shall have placed before them in strongest outline the features and characteristics of this brave and earnest, peace-loving and God-fearing man.—H.

### Washington as an Inspiration. (330)

"My father, my father, the chariot of Israel and the horsemen thereof." 2 Kings 2:12.

So seemed the ascended Elijah to the youthful Elisha—a father and a force; an object of affection and a means to fight the battle of life with.

So much and more is George Washington to the thirty-four millions of American youth.

I. Inspiring to nobility of character. Even the hatchet that cut down the cherry tree has given study to youthful truthfulness.

II. Inspiring to a fine patriotism. The story of that one life has fired a myriad throbbing breasts with emulation.

III. Inspiring to a new consciousness of selfhood, of self-resource, of self-reverence, instead of reliance on any "father," or on any "chariot" and "horseman." It is not the dead Washington, but the Washingtons of today that are to make America.—Author Unknown.

#### Washington and His Mother. (331)

Washington had never any leisure to learn Latin, or Greek, or even French. His object was to make a living. He never desired to become a "great man," but he was resolved to be an honest one and to maintain himself. At one time he thought of going into the navy, but his mother opposed it. She said it was a "bad scheme," and she kept him at home to become the founder of the republic.

The warrant for making him a midshipman was already signed, when she interfered so happily for all. She would not part with her eldest son, the stay of the family. She feared to expose him to the temptations and dangers of a naval life. A mother's love saved him to his country. Forty-two years afterward, in 1787, he could still write to her and subscribe himself:

"I am, honored madam, your most dutiful and affectionate son,

Geo. Washington."

#### Early Celebration of Washington's Birthday. (332)

After the Revolution the people had more leisure to think of holiday celebrations, and the highest honors were paid alike to Washington's birthday and the Fourth of July. In a certain measure the natal day of Washington took the place of the King's birthday, which had always been observed with varying degrees of festivity. These royal holidays being relegated to abject insignificance with the retirement of the British from our shores, it was but natural that the birthday of America's great leader should occupy a position of national prominence. The citizens of New York, just as soon as they regained control of their town, did not lose any time in manifesting a proper regard for the day and the man. The first popular celebration of the day in New York was in 1784, less than three months after the departure of the British. Although a large part of the city was in ashes, as the result of the great fire in 1776, these scenes of desolation were for the time forgotten in the happier events of the day. Church bells rang out their joyful peals, flags and bunting decorated the houses, while from the old fort on the Battery, patriotic salutes were fired at frequent intervals. In the evening an entertainment was given on board an East Indian ship in the harbor "to a very brilliant and respectable company." A discharge of thirteen cannon was fired, and all the exercises of the day, we

are informed, were characterized "with that hilarity and manly decorum ever attendant on the Sons of Freedom."

It is interesting to notice the important part played by the number thirteen in all of these early celebrations. The salutes were always thirteen in number, and thirteen toasts were invariably drunk at the banquets. Later, as new states were added, the number increased proportionately, but gradually this custom of having a toast for each state died out.

The observance of the day in New York City in 1798 is thus described in one of the newspapers: "Yesterday the great, the virtuous, the beloved Washington entered his sixty-fifth year. The citizens of New York observed it with a dignified temperance, a becoming zeal! At ten o'clock a salutatory discharge of cannon was fired, and in the evening upwards of four hundred ladies and gentlemen attended a grand ball and supper at the Tontine City assembly rooms, Broadway. Washington's full-length portrait was exhibited at the same place in the evening, which showed to great advantage."

#### The Washington Monument. (333)

When the Washington monument movement was started memorial stones were sent from all parts of the country, and from many of the foreign governments, to be incorporated in the structure. Forty of these stones were built into the old part of the monument. Many came from the various Odd Fellow and Masonic organizations of the United States. The Philadelphia and New York fire departments furnished two great slabs elaborately cut. The members of the Dramatic Association of America are represented by a large square block of pure white marble, from the center of which rises a large life-size medallion of Shakespeare, over whose head are carved the letters, "All that live must die." Many of the states sent memorial blocks. Nevada's is a cube of gray granite about four feet in diameter, and the name of the state is written upon it in letters of silver, the strokes of which are an inch wide and are inlaid on the solid stone. Kansas boasts a coat-of-arms upon its blocks, as do also several other states.

The foreign stones are the finest of the collection. That of the Swiss Confederation is of granite, beautifully polished, with a face six feet long and four feet wide, on which is inscribed in bronze letters, "To the memory of Washington." Brazil sent a beautiful gray marble cube bearing the imperial coat of arms. China a slab of green stone, covered with characters. The largest and finest stone is presented by the "Corporation of Philadelphia," and is so inscribed. The "Bremen" and "Greece" come next in size and beauty. One is inscribed, "The Clossophic Society, N. J.;" another, "Jefferson Society, Va.;" Then there are stones inscribed: "Oldest Inhabitants, D. C., 1870," "American Medical Association," "Nebraska," "The Sons of New England in Canada," "Arabia," "China," "Brazil," "Kansas, 1861," "Nevada, 1881," "Georgia Convention, 1850," "Sabbath School, Philadelphia, 1853." There is a stone inscribed "From the



Temple of Esculapius, Island of Paros, 1855." Another, "The Free Swiss Confederation, 1870," and "Engine Company, Northern Liberty, Philadelphia," "Fire Department," Philadelphia, 1852," "Lafayette Masons, New York City, 1853," "Grand Lodge of Pennsylvania, 1851," and "Continental Guard, New Orleans, 1856;" the last two named being very large stones. "Grand Division, Sons of Temperance of Illinois, 1855," marks one stone. "Battle Ground, Long Island" and "From Braddock's Field" mark two interesting rocks, "Charlestown, the Bunker Hill Battle Ground," with a representation of the Bunker Hill monument, appears upon another. The block engraved "Michigan" is of solid copper. "The State of Louisiana—Ever Faithful to the Constitution and the Union," and "Tennessee—the Federal

Union, it Must be Preserved," are two inscriptions containing a world of meaning. They were sent many years before the war, when the only talk of secession came from away north of Mason and Dixon's line. The following are also represented as herewith given: "Cherokee Nation, 1855," "Templars of Honor and Temperance—Truth, Love, Purity and Fidelity," "New York," with a coat of arms, a shield marked "Excelsior," "Salem, Mass., and "Vermont," with a shield, "Freedom and Unity."

One sandstone block, twelve by twenty inches, sent by Switzerland, is inscribed: "This block of stone is from the original chapel built to William Tell, in 1338, on Lake Lucerne, Switzerland, at the spot where he escaped from Gessler."—The Witness.

## Studies in Texts and Themes

### GOD'S JEWELS.

"And they shall be mine saith the Lord, in that day when I make up my jewels."—Mal. 3:17.

I. Consider the comparison in the text. The people of God are his jewels.

1. For their origin.
2. Their beauty.
3. Their value.
4. Rarity.
5. Preservation.

II. The means by which they are collected.

1. His word.
2. Ordinances.
3. Dispensations of his providence.
4. The effectual operation of his Holy Spirit

III. The period when they shall appear together.

1. Partly at their dismissal from the body.
2. In the morning of the resurrection, when all shall assemble round the throne of his glory in the heavens.—*Rev. James Davies.*

### THE SOUL NEGLECTED.

"While I was busy here and there he was gone." 1 Kings 20:40.

I. We have all a trust committed to us, ver. 39.

1. Natural powers.
2. Property.
3. Influence.
4. An immortal soul.
5. Souls of others; children, hearers, etc.

II. Through an inordinate attention to the busy concerns of life, this trust is often neglected.

Faculties not improved. Property not rightly applied. Influence not turned into a right channel. The soul subjected to the body, etc.

III. All our excuses will be inadmissible at the great day. We must then give a true account, and shall be punished for abusing our trust.—*Rev. A. Fuller.*

### MISERY OF OPPOSING GOD.

"O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper."—2 Chron. 13:12.

I. An interesting character of God. "God of your fathers."

1. God has always declared his love for his people.
2. Has wrought many deliverances for them.
3. Has bestowed many blessings on them.

II. An earnest exhortation. "Fight not against Him."

1. By unthankfulness for mercies received.
2. By persisting in the practice of sin.
3. By persecuting them who love and serve him.
4. By rejecting his offers of mercy.

III. The reason by which it is enforced. "Ye shall not prosper."

1. None ever hardened himself against God and prospered.
2. God will punish those who rebel against him.
3. Wilful perseverance in sin will increase your punishment.—*Rev. W. H. Cooper.*

### THE SAVIOUR LOVED, THOUGH UNSEEN

"Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. 1:8.

I. The object of the Christian's love. "Christ"

1. His intrinsic excellencies.
2. His glorious work.
3. His abundant word.
4. His precious promises.

II. The union between Christians and this unseen Saviour. By faith.

1. Reception of the holy testimony.
2. Implicit reliance on what Christ did and suffered.

III. The delightful effect.

1. Love to him.
2. Joy in him. Unspeakable. Most glorious.—*Rev. J. Flinter.*

### A GOOD HOPE.

"A good hope through grace."—2 Thess. 2:13.

I. The subject. A good hope, because

1. It has a good author.
2. It has a good object—the salvation of the soul by Christ.
3. A good foundation.
4. A good influence, for it tranquilizes the mind. Purifies it. Establishes it.

II. The source—"Through grace."

1. Grace is the spring from which it flows.
2. It is applied by the influence of grace without human merit.
3. The objects are undeserving.

# The Advantage of the Expository Method

REV. F. B. MEYER, B. A.

THE FIFTH OF SIX ARTICLES ON THE NEEDS, PLANS AND METHODS OF  
EXPOSITORY PREACHING WITH EXAMPLES.

## The Expositor at Work

The benefit of the Expository Method to the preacher is immense. In the first place, it saves him from the search for a subject or text, which is sometimes extremely tiresome and wasteful of his time. There are times when for hours nothing bites. The mind cannot settle. It visits flower after flower, without extracting a drop of honey. But there is small danger of this when Exposition is the Preacher's Rule.

Probably on Sunday night, when the family has dispersed, he will take his Bible in hand, and turn to the paragraph next in order to that from which he has preached during the day. The emotions that have wrought within his soul have not died down. The sea still heaves with mighty billows. If his sermons have failed, he sees where and why, and girds himself with desire to lay emphasis on the neglected truth; or if his sermons have succeeded, he is desirous of carrying forward the impression to further results. He can see his congregation still facing him, or can feel them tugging hard at his heart and brain. The reaction has not set in. The glow of the day still lingers on the mountain peak, and he is standing there, though he realizes already that tomorrow he may be still descending into the valley beneath. This is the hour when, with the light of the Holy Spirit illumining the printed page and his soul, he cons the paragraph next in order, until probably its salient features, its lesson, or its pivotal sentence grips him.

He has his scrap of writing paper at hand, and makes a few rough notes. There is as yet no coherency or connection between those fragmentary jottings. In jumbling disorder they have tumbled from his hand, and lie there in confusion. A word, an anecdote, a reference to some recent reading; they are there as the hues of a gorgeous sunset, caught by a lover of Nature's most radiant hours, may lie hidden under the jottings of his note-book.

Nothing more need be attempted that night. Let the tired brain have rest as soon as sleep will come, the subconscious soul may be left to elaborate upon its new-found theme. The ferment will begin to grow in its profound depths, as yeast in flour. Only let the preacher keep that paper handy, that he may fix on it the fugitive thoughts, with footstep light as a fairy's, that may flit across the surface of the soul. They must be instantly snapshotted and fixed. The resolve to recall them will fail. It is almost impossible to recover the first fair form in which a thought visits you, unless it is instantly transfixed by the pen.

As the week begins to wane, the preacher will take an hour or two to develop his theme. First he investigates the original Hebrew or Greek. Happy man, if he has each within easy call. It is the writer's great regret that he ever allowed his Hebrew to get rusty; and he cannot be thankful enough to have kept his Greek in good and ready use. Though it is true that the results of expert

learning in each language are within reach in some form or other for English readers; yet there is a peculiar freshness of interest in interrogating the very language employed by an Isaiah or a Paul, until like the carcase of Samson's lion, it yields meat and sweetness. We have no right to put fancy interpretations on the sacred writings. There is plenty of good metal within their content for those who will seek it. It is always better to mine into it, than to bring extraneous matter to it or travel from it. Even an allegorical use of Scripture is to be made with caution. We must not convey the notion to our hearers or readers that the Bible, of all books, is to be taken in a non-natural sense, or that it cannot be understood and interpreted by the plain man who goes to it with a pure heart and an intelligent mind. The far-fetched lessons and instruction which some men delight in extorting from the Bible are the despair of wayfaring souls, who walk in the broad thoroughfares of Scripture, unable to make these excursions into realms of fancy or imagination.

Not only does the Expositor ascertain the exact meaning of the text, but he considers it in the light of the entire book. One of the greatest Expositors of our time tells us that he will read a given book, which he has set himself to expound, some ten or even twenty times through, that he may catch the spirit of the author, and become steeped in his ruling motive and purpose. Every book in the Bible was written to effect some purpose, and it is only by steadfast attention that the modern mind can be apprehended and possessed by that purpose. Just as the first glimpse at a noble picture, or the first hearing of superb music is insufficient to acquaint one with the author's entire conception, or to show the harmony of the details with its main outline, so a piecemeal reading of any book of the Bible will fail to possess the soul with its full harmony and glory. It is not enough to read about the Bible, we must read the Bible itself. It is as necessary to be familiar with the atmosphere of the book you are expounding, as for a painter to be acquainted with the profession and interests of a man before he attempts to portray him. The first aim should be to know what the original text exactly meant, the next is to place it in the perspective of the entire book. Who can understand the mind of the Roman Forum, who is not acquainted with Roman history? Each author of the Bible books is a highly developed personality, as much so as Mozart or Beethoven, as Milton or Shakespeare; and needs therefore, special understanding and handling.

After we have got so far, we naturally turn to Commentaries and Sermons that they may throw further light on our subject. The method adopted by Mr. Spurgeon was, I believe, as follows: On Saturday evening at 6 P. M., he would retire from the sitting-room in which he had been entertaining his guests with his wise and witty talk,



announce his text to his secretary, who would open all Commentaries and Treatises bearing upon it, arranging them around his library on little ledges provided for the purpose. The great preacher would pass one to another, note-book in hand, jotting down any characteristic or fresh view or side-light, and in this manner availed himself of a great variety of material which, becoming assimilated in his own mind, was reproduced in his own style. This is a great model. We must not appropriate a man's expression of thought, this is his own, but thoughts so far as we appropriate them, and allow them to grow in the soil of our own mind, and reproduce themselves after their kind, become ours. We are free to use all truth which has germinated in ourselves and drawn on the resources of our soul. It is in this sense that Commentators serve us,—they set us thinking.

It is, of course, most unwise for a preacher to trouble his hearers with the successive steps which have led up to the conclusions which he announces. Still less is he justified to set before his congregation a number of varying conclusions, leaving them to select the one that seems nearest the truth. He ought to have settled all this for himself and for them long before. It is his business to weigh up the worth of the various readings, arguments, and suggestions with which the books or reference teem, and after he has winnowed away extraneous matter, to present the conclusions to which he has come in a form that his hearers can readily assimilate. We do not need to be informed of the various processes through which the wheat passes, and to be instructed as to the different varieties of wheat before partaking of our morning meal. We pay others, who are experts, to do this for us, placing at our disposal the knowledge gained through study, training and experience.

There are five considerations that must be met in every successful sermon. There should be an appeal to the Reason, to the Conscience, to the Imagination, to the Emotions, and to the Will; and for each of these there is no method so serviceable as systematic exposition.

*The Reason.* "Come, let us reason together," is God's own appeal to the soul. There are many things in religion which we should not have been able to reason out for ourselves, but which we can apprehend and accept, when once they are revealed; but there is nothing to contradict our reason. It may be confidently affirmed that God does not require of us to accept anything which is clearly unreasonable. He who gave us the eye of the body, has contrived to adapt the light to it, and it to the light. Reason is the eye of the soul, and what light is to the eye, that truth is to the mind. Our Lord is the King of Truth, and His appeal is always to those who are of the truth. "He that is of the truth heareth My voice."

After the preacher has stated the main thesis of his sermon, there should be a little time spent in showing that it is consistent with reason. It may be above reason, but it is not contrary to reason. Our reason is founded on two great faculties of our nature, the logical and the intuitive. The logical is the faculty of advancing from certain premises to the conclusion; the intuitive, which is largely the storehouse of racial experience, does not argue, but perceives. There is the flash of recognition as of something which needs

no train of argument, because it is self-evident. It is most important that by one or other of these two processes, the reason should be led to give its assent to the main theme of the discourse. By manifestation of the truth we must obtain the verdict of the inner court or tribunal. The speeches of great orators and preachers generally excel in the lucidity of their presentation of their valid claim to the assent and consent of the reason.

The preacher who bases his sermon on a paragraph rather than a text, is on the whole more likely to discover the grounds of this appeal to reason. The prophets, for instance, are greatly given to arguments borrowed from nature, as in Isaiah XL, or from the futility and unreasonableness of idol worship, as in Isaiah XLIV. The Epistles of Paul bristle with arguments addressed to the logical faculty, and those of John with appeals based on the intuitive. The discourse, then, which rests on a careful exegesis of a tract of Scripture resembles those mighty mountains of oak, whose roots and spurs go far afield, mooring them in immovable majesty in the earth.

*The Conscience.* We are told in the majestic prologue to the Fourth Gospel, that in every man there is a beam of the light which shone in the character and ministry of our Lord, and which is divine. That sense of right and wrong, that instant appreciation of rightness and wrongness, which is the property of each moral being. When the question arises whether such and such a course is wise or unwise, expedient or inexpedient, conscience is silent, though it listens attentively to the debate; but so soon as the question is introduced whether a matter is right or wrong, conscience puts all other speakers aside and silences every other voice, and utters a verdict against which there can be no dispute. It is final and irrefutable. It cannot be argued with or calajoled. It is a miniature of the Great White Throne reflected in the mirror of the soul.

Conscience is the minister's main ally. As Blondin, the minstrel, discovered the imprisoned King of England, entrapped on his way home from the Crusades, and incarcerated in an obscure castle in Austria, by playing beneath his prison windows a lay which only they two knew, so the preacher plays under the window of the soul, the external truths of revelation, certain of eliciting a favorable response. Deep down in the human soul there is an ally, an accomplice, a confederate, who joins his forceful voice, which cannot be gagged or silenced, with the voice of truth, so that in the mouth of two witnesses every word is established.

But again the Expositor stands a better chance of awakening this response than the topical preacher, because there is necessarily more of Scriptural statement in his sermons. His preaching is the concentrated essence of Scripture. It might be called Bibline. The Spirit of truth finds a larger amount of that sword which He is accustomed to wield, and of those arrows, which have always proved themselves to be sharp in the heart of the King's enemies.

*The Imagination.* In every sermon there should be a stained-glass window through which the light should enter, dyed and saturated with the glow of color. Some minds are naturally imaginative and poetic. They love the pure white marble better when it is bathed with the rainbow hues of the noble eastern window. The gateway through which truth comes to them is made of

pearls saturated in a very phantasmagoria of splendor. They cannot be comforted unless their stones are laid with fair colors, and their foundations with sapphires. Their windows must be of agates and their borders of precious stones. There ought to be a dash of color in every sermon. The children will listen for it and recognise the happy moment; and people with vagrant fancies will find these winging their way back, when the preacher turns off the moorland into the gardens gay with bloom and filled with the hum of bees.

It was to win such that our Lord so often said, "The Kingdom of Heaven is like . . ." For these also, the Song of Solomon was placed in the Old Testament and the Apocalypse in the New. For them also, there are here and there suggestions of things which eye hath not seen, nor the ear heard.

But the Expositor who bends over each word and clause of his paragraph, endeavoring to penetrate to the heart, as a road-mender will go on his knees to break open the granite blocks heaped beside him, is more likely to find materials on which the imagination may feed. The Imagination must be called into play to reconstruct the historic past, to reproduce the characters and lives of those who compose the dramas of the Sacred Book, to rebuild before the modern world the stage on which redemption was wrought. The preacher-expositor clothes the persons of the period with which he is dealing, in the costumes of their times, and makes them speak and act as they must have done in those far-away days. It is when his picture is complete, and his audience is absorbed in watching the development of the plot, that he suddenly drops the style of the narrator, and comes to close quarters with the dagger-thrust of "Thou art the man."

*The Emotions.* We must not forget these. Some can only be approached through the tears that wet the cheek, and the sorrow or joy that moves the heart. You must call up the past, you must touch the chords that respond to the zephyr breath of tender and sacred memories, you must awaken sensibility, you must melt the arctic ice and snow which have gathered over the green pastures of the soul. In each sermon there should be some touch of that nature which makes the whole world kin.

But where can such materials for these appeals be obtained so readily as in the great old stories of Scripture? Is there anything in literature more moving than Judah's appeal for Benjamin before the Egyptian Prime-Minister-his brother, though he did not recognise him? Is there anything more pathetic than the appeals to the back-sliding, based on Hosea's trampled home and his desolate heart? Can words find anywhere more piteous language than the lamentations of Jeremiah? Is any scene more likely to strike rivers of waters from rocks, than the story of the crucifixion, or of Peter's Denial? With Shakespeare, the preacher may constantly be led to exclaim, as he comes to these and similar paragraphs in the course of his exposition,

"Ye that have tears, prepare to shed them now." And who can complain when the minister comes on such scenes, not because of his arbitrary selection, but because they come in the ordinary course of exposition. He can hardly be characterized as "a weeping preacher," who again and again in the course of his ministry arrives at valleys of weeping, where the rains fill the pools.

*The Will.* But the end of all preaching is to obtain the assent of the will. We are not what we think, or feel, or imagine, but what we *will*. The will is the keeper of the citadel. It is our innermost self. Until that yields, nothing is yielded. Until that is surrendered, nothing is really gained. If ministers would recognise this, how much more permanent the results of their ministry would become. The will is like the alpenstock which the climber drives into the ice-block above him, and to which he presently drags up the rest of his body.

But, again, the Expositor is in a better position than all others in his chance of capturing and compelling the will. He has a wider range of truth, on which to base his appeals. In that one paragraph, there will probably be contained the materials for access to the inner shrine from each of the gates of the soul. Like the New Jerusalem, the soul has twelve gates, some of which are always open, if not all. He hardly can fail who attempts them all, and is more likely to succeed than if he marched up one avenue alone. "Blessed are they who sow beside *all* waters."

## The Intention of the Soul

REV. F. B. MEYER. B. A. LONDON.

Matthew 6:22.

The eye is the most striking and important feature of the face. Blue as the azure of heaven, brown as hazel, black as jet, it gives expression and beauty to the countenance, fills with tears of pity, sparkles with the radiance of affection, and flashes with the fire of anger. By the eye we are able, therefore, to discern much of the thoughts and intents of the heart. The eye is also urgently needed to enable us to do the work of life. It is by the eye that we are lighted to our toils, discover the path in which we must tread, and look upon the faces of our friends, or the beauty of God's creation. Each time we see a blind person, or pass institutions devoted for the recovery of sight, let us lift up our hearts to thank God for this priceless boon.

It is interesting to notice the comparison which our Lord employs. He speaks of the eye as the "light of the body;" in other places, the same Greek word is rendered "lamp," or "candle." In the fifth chapter of Matthew we discover the same expression: "Neither do men light a lamp and put it under the bushel." The same word is used in Luke xii: "Let your loins be girded about, and your lamps burning." It is the word by which John the Baptist is designated in John v: "He was a burning and a shining light"—in contradistinction to the other term, applied to our Lord alone: "That was the true light which lighteth every man that cometh into the world." The ministry of John was the lamp that lighteth the steps of men until "the Sun of Righteousness arose with healing in His wings." The eye, our Lord



says, is the lamp of the house of the body. It is as though He thought of the eye as hanging in the vestibule of the palace of life, casting its rays outward to the busy thoroughfare, and inward to the recesses of the soul.

It is obvious that there must be something in our inner life which corresponds to the eye, for our Lord adverts to the eye as the emblem and symbol of something within. He is not speaking of the eye of the body only, but of its correlative, the eye of the soul. What is that inner eye? Some have supposed that it is the power of a concentrated affection, for truly love sheds a warm glow over all the furniture of the inner life, as well as upon the great world without. Others have affirmed that the intellect is the eye of the soul, by which we are able to behold the ordered process of the world, and to consider the processes of thought within us. A truer conception of our Lord's meaning, however, will lead to the conclusion that the eye of the body corresponds to the inward intention and purpose of the soul.

If, for a moment, you will examine your inner life, descending to the profound depths that lie beneath the surface of your being, you will discover that there is one deep aim or purpose which is the real intention of your life. Deep down, below the play of emotion and intellect, and of engagement in various interests, there is one strong stream or current running perpetually through the dark ravines of your nature. It may be that you are hardly aware of it; your nearest and dearest friends do not realize it. You would be startled if it were stated in so many words, but it is none the less true, that there is a unity in each human character which God perceives. In each of us he can read a unity of purpose and a unity of will. This is the intention of the soul and distinguishes each of us from everyone beside.

The eye may of course be healthy or unhealthy. If healthy, a tiny curtain which hangs at the back of the organism is adjusted to receive the focussed rays which come from external objects. On this tiny curtain is formed an invested image of all things which are visible. If you look into the eye of another, and especially into the eye of a little babe, you will see the whole panorama of the world presented as in a cinematoscope. This curtain is perpetually being readjusted, so that the unblurred image of the outer world may be cast upon it. When we are travelling in a railway train, it is probable that in a single hour the focus is altered thousands of times, for at every jolt and oscillation of the vehicle there must be a readjustment of the lens.

When the eye is in an unhealthy condition, the image is doubled or blurred. There are two ways in which it may become evil. To use a common expression, there may be the obliquity called a squint, such as disfigured the noble face of Edward Irving. Mrs. Oliphant tells us that as a babe he was laid in a wooden cradle, through a hole in which he was able to watch the light with one eye, whilst the other retained its usual straightforward direction. His eyes, therefore, were not parallel, and it was impossible to focus them upon a given object. The soul's intention may be diverted from a single purpose in a double direction. We may pray with the object of gaining an answer from God, and at the same time of receiving credit from man. We may try to amass

the treasures of this world, and at the same time to be rich toward God. We may endeavor to serve two masters—God and Mammon. This is the counterpart in the spiritual life of a squint in the eye. Another source of ill-health with the eye is when the little vesicles, which supply blood for the tiny curtain, become overcharged, so that it is impossible for the delicate nerves to adjust the lens, and the vision becomes blurred and indistinct. Yet another source of the evil eye is when a film forms over the surface of the pupil, so that the light cannot enter.

In contradistinction to all these evils, how good it is to have a clear eye, with its distinct vision; and how much more good it is, when the purpose and intention of the soul is so undivided that the whole of life is illumined by the glow of a clear and beautiful radiance. All through this chapter our Lord is arguing against this double vision. He says: "Do not profess to belong to the kingdom of heaven while your hearts are buried in the earth; do not have two masters; do not be divided by anxious care; seek first the kingdom of God." All through this chapter he is, in fact, bidding us to make our constant prayer the cry of the Psalmist: "Unite my heart to fear Thy name." Our Lord sets his whole force against any duplication of character so inimitably described by John Bunyan in Mr. Facing-both-ways, who, with one eye on heaven and another on earth, sincerely professed one thing and sincerely did another, and from the inveteracy of his unreality was unable to see the contradiction of his life. "He tried to cheat both God and the Devil, and in reality he only cheated himself and his neighbors."

THERE ARE THREE KINDS OF MEN. First, those who have no intention. Second, those who have a double intention. Third, those whose intention is pure and simple.

(1.) *Some have no intention.* They live day by day without purpose; the eye of the mind is fixed definitely and intently upon nothing. They take each day as it comes, getting from it anything it may bring, doing the duty it demands; but their existence is from hand to mouth, at haphazard, with no aim, no ambition, no godly purpose. They cannot say, with the Apostle, that they are leaving the things which are behind, and pressing forward to the things which are before, or that one thing they are ever engaged in doing. It is quite true that in many cases there may be no great cause to be championed, no subjects to be explored, no object in making money, because already there is an ample competence. Some may read these words who are daughters in a wealthy home, or young men, the heirs of a considerable fortune, or people in humble life who have no urgent need to look beyond the day or week with its ordinary routine; but even these should have a supreme purpose,—to bring down the New Jerusalem out of heaven, to establish the kingdom of God amongst men, to hasten the coming of the day of Christ, or to be themselves purer and holier. To *become* may always be the supreme purpose and intention of the soul; to be a little more like Christ; to know and love Him better; to be able to shed more of His sweetness and strength upon others. There is no life so contained within the high walls of circumstances, but it may reach up toward the profound light of the azure sky that arches above.

Do not be content to drift through life; do not be satisfied to be a piece of flotsam, swept to and fro by the ebb and flow of the stream; do not be a creature of circumstance; because it is certain that if you are not living with a divine purpose for God and eternity, you are as certainly living for yourself, for your ease, for mere indolent enjoyment, or to get through the years with as little fret and friction as possible. This, at the heart of it, and in such a world as this, so abject and needy, is undiluted selfishness. To have no purpose is to have the worst purpose; to have no ambition is to be living for self; to have no intention is to be drifting through the wide gate, in company with the many that go in thereat, to their own destruction.

(2.) *Some have a double intention.* They have heard the call of Christ, and have received the seed of the kingdom; but, so soon as it reached their hearts, two strong competitors endeavored to share with it the nutriment of the soul. On the one hand, there were the cares of the world—these largely have place in the poor and struggling; on the other hand, was the deceitfulness of riches—these principally are found among the opulent and well-to-do. For a brief interval there was a struggle as to which of these should be master, but the strife soon ended in the victory of the sturdy thorn; those ruthless branders seized for themselves all the sustenance that the soil of the heart could supply, and grew ranker and taller, until the tiny grain withered and failed to bring forth fruit to perfection.

Will you not examine yourself? You think that you are wholehearted, whereas you may be double-hearted; or, to use the apt simile of the prophet, baked on one side and not on the other; or, to use the simile of the great dreamer, looking one way and rowing another. You seem to be very earnest in Christian work, but are you quite sure that your apparent devotion does not arise from a masterfulness of disposition that likes to be independent and rule? May it not be due to a fussy activity, which must be engaged in many directions that the soul may escape from itself; or to a natural pity and sympathy for men, which would incite you to do a similar deed, even though you had never heard of Christ? Of course, you say to yourself that your motive is pure and single, and that you only desire to glorify God; but in his sight it may be that you are really actuated by the natural propensities of your nature, by your desire to be first, or by your appetite for notoriety or money. The heart is so deceitful that it becomes us to examine ourselves with all carefulness, lest at the end of life we shall find that whilst we appeared to be doing God's work, we were really doing our own; and that whilst our friends gave us credit for great religious devotion, we were really borne along by a vain, proud and unworthy purpose, which robbed our noblest service of all value in the sight of eternity. As the apostle says, the one supreme intention of every child of God should be to please Him. How few of us can say with the apostle: "Whose I am and Whom I serve!" "It is a very small thing that I should be judged of you, or of man's judgment; He that judgeth me is the Lord."

(3.) Let us see to it that we have a *pure and simple intention*. Our aim should be to set our whole soul upon one thing only—to do the will of God, so that the whole of our religious life may

be spent before the Father, who seeth in secret; that our alms, our prayers, our fastings, should be for his eye, and his alone; and that the whole of our life should emanate from hidden fountains where God's spirit broods, like those fountains of the Nile concealed in the heart of the great mountains, the secret of which for so long defied the research of the explorer. The lamp of a holy life is the pure intention of the soul, which seeks to gain nothing for itself; which has no desire to please men, or to receive their commendation; which does not shirk adversity or court the sunshine, but which sets before it, as its all-sufficient goal, that God may be well-pleased, and that at the close of life's brief pilgrimage it may be said of each of us, as it was said of Enoch: "He had this testimony, that he pleased God."

How blessed such a life it! The light of the soul's pure intention illuminates God, duty, human love, the glory of creation, and the significance of history, literature and art. I remember once in my life, at a most important crisis, when for weeks I was torn between two strong conflicting claims, that at last I was compelled to put aside all engagements and to go alone into the midst of Nature, where I carefully examined my heart to its very depths. I found that the cause of the difficulty to ascertain God's will arose because I allowed so many personal considerations to conflict with the inner voice; and when I definitely put these aside, and stilled and quieted my life so that I became conscious of being impelled by one purpose only—to know and to do God's will—then the lamp of a pure intention shed its glow upon the path which I became assured was the chosen path for me. And since I dared from that moment to follow, all other things have been added. It was when Solomon asked that he might have a wise and understanding heart, that he might know God's purpose, that God gave him honor, wealth and length of days. Again and again these words of Christ ring out as amongst the deepest that he ever spoke: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

If the lamp of the pure intention of the soul is not kept pure and clean, "how great is the darkness." Our Lord alludes, of course, to the fact that when darkness settles upon the forest, the beasts steal forth, the glades resound to the roar of the lion, the cry of the jackal, the laugh of the hyena. Multitudes of beasts that have lain quiet in their lairs whilst the sun was shining, creep forth; and our Lord says that when a man's heart is set on doing God's will the lower and baser passions of his nature—like so many beasts of prey—remain in their hiding places; but as soon as the blur comes, and the soul ceases to live for the one intense purpose of pleasing God, then darkness steals upon the house of life, and all manner of evil and unclean things, that otherwise would be shamed into silence and secrecy, begin to reveal themselves. "How great is that darkness!" If any are conscious that there is a darkness upon life, upon truth, upon the word of God; if they are perplexed and plagued by the intrusion of evil things which fill them with misgiving—let me urge them to ask God to "cleanse the thoughts of their hearts by the inspiration of his holy spirit, that they may perfectly love him, and worthily magnify his holy name."



## Religious Review of Reviews

Booker T. Washington, of the Industrial School for Negroes at Tuskegee, Ala., has issued invitations for an international conference to be held at Tuskegee of all persons in America and Europe interested in the education and improvement of the negro race. It is planned to hold this conference in January, 1912, and to bring together not only students of colonial and racial questions, but missionaries, teachers and government officials who are actually engaged in the work of aiding the negro. The purpose of the conference will be to gain clear and definite ideas of the actual problems involved in the redemption of the negro and to enable those engaged in similar work in Africa to see for themselves and profit by the methods employed at the Tuskegee school.—*Christian Work*.

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Dean George E. Vincent, of the University of Chicago, has accepted the presidency of the University of Minnesota. Dean Vincent, who is a son of the well-known bishop, has been at Chicago since 1892, and is principal of the Chautauqua system. He will be a worthy successor to Cyrus Northrup.

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The Second Presbyterian Church at Pittsburg, Pa., the Rev. George Shelton, D. D., pastor, has provided a nursery to take care of the babies while the mothers attend church services. A floor in the Sunday School building has been fitted up for this purpose.

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On Sunday evenings in the Hammonton Church, New Jersey, a series of talks is being given on "The Ten Great Religions," namely: Fetichism, ancient Egypt, Zoroastrianism, Brahmanism, Buddhism, Greece, the Norseman, Confucianism, Mohammedism, Christianity.

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If one thinks that expository preaching is necessarily exhausting both to the preacher and the congregation, let him note the experience of Dr. Campbell Morgan, of London, who has just finished a series of Sunday morning sermons on Acts which have lasted for three years and a half.

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The famous cathedral built by the Christianized natives of Uganda, Africa, has been burned by fire which caught from a lightning stroke. It was the first brick building ever erected in Uganda and was large enough to accommodate a congregation of 4,000 people. It had been in use since June, 1902.

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A graduate students' department of the Young Men's Christian Association in New York City is forming an interdenominational committee to enlist young college graduates settling in the city in some form of social service in connection with the new York churches. This commission will be composed of three laymen from the Episcopal, Presbyterian, Methodist, Baptist, Congregational, Reformed, Unitarian, Universalist, Roman Catholic and Jewish churches. William Jay Schiefelin, of the Episcopal church, is the temporary chairman of the commission. The men's clubs and

brotherhoods of the churches, are to be asked to provide for young men opportunities for working in connection with the Big Brothers' Movement; the relief of poverty, the discouragement of child labor, the improvement of tenements and the development of parks and playgrounds, and other similar lines of activity.

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There is still a little trickle from the Roman Catholic Church in Italy into the Waldensian fold. In the past year fourteen Romanist priests have become Waldensees, while sixteen more are under instruction. The Waldensians conduct missions vigorously. With only sixteen parishes in the valleys of Piedmont, where they are the strongest, they have established 200 mission stations in Italy at large.

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The Interdenominational Commission of Maine, the state representative of the Federal Council of Churches, announces that the commission is prepared to hold institutes on social betterment in rural communities. The announcement declares that three agencies must co-operate to elevate life: moral tone and economic conditions of the farm neighborhoods—the school, the grange and the church. If the grange is inferior, the school and the church must promote better farming; if the school is inferior, the grange and the church must stimulate higher conceptions of education; if the church is inferior, the school and the grange must revive a spirit of devotion and aid the church to exercise its ethical and religious ministrations. On this program the institutes will be broadly planned. While they will discuss roads, sanitation, agriculture, co-operative schools and playgrounds, they will also consider Sabbath observance, religious education and Christian worship.—*Continent*.

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Eight denominations were represented in the National Interchurch Temperance Federation, when it held its annual meeting in Washington. The Disciples have very considerably increased their giving to the temperance cause. The Methodists have employed two temperance lecturers to travel among the churches.

The conference was addressed by Robert Henderson, of New York, on "The Relation of Temperance to Life Insurance," and by Dr. L. D. Mason, of Brooklyn, on "What the Medical Profession Knows and Ought to Teach About Alcohol." Hon. Richmond P. Hobson, member of Congress; Hon. Robert G. Valentine, United States commissioner of Indian affairs, and Hon. Oliver W. Stewart, of Chicago, were other speakers. Rev. C. F. Wishart, of the United Presbyterian committee spoke for "A Revival of Total Abstinence," and Dr. T. H. Acheson, of the Reformed Presbyterian committee, on the same line. The federation's executive committee called on President Taft at the White House and was much pleased with his attitude on the punishment of those who use federal tax receipts as a shield for the violation of state laws. Hon. Joshua Levering of the Baptist church, was chosen president, and Prof. Charles Scanlon, of the Presbyterian church, corresponding secretary.—*Continent*.

## Best of Recent Sermons

G. B. F. HALLOCK, D. D.

REV. G. CAMPBELL MORGAN, REV. W. H. HUBBARD, REV. J. M. HOWARD, D. D., PROFESSOR  
CHARLES R. ERDMAN, REV. JOHN M'DOWELL.

## Worship: Beauty: Holiness

REV. C. CAMPBELL MORGAN, LONDON, ENG.

These words lie in the midst of language in which the psalmist is appealing to men to praise God, calling them to recognize his greatness, calling them to recognize his glory, calling them to think of his power and his majesty, and urging them to answer the things their eyes see, and their hearts feel, by offering praise to him.

In this call so poetic and full of beauty there is a revelation of the deep meaning of worship, of its abiding condition and glory. "O worship the Lord in the beauty of holiness." The supreme thing is worship. But how is worship to be rendered? "In the beauty of holiness." Wherever you find beauty, it is the outcome of holiness. Wherever you find beauty as the outcome of holiness, that beauty in itself is incense, is worship. To attempt to worship in any other way is to fail. To live the life of holiness is to live the life of beauty, and that is to worship.

I. What is worship? The essential and simple meaning of the word, and therefore the fundamental thought, is that of prostration, of bowing down. Worship suggests that attitude which recognizes the throne, which recognizes superiority; that attitude of the life which takes the low place of absolute reverence in the presence of that which takes hold upon the life and compels it. It is a word of force, which constrains us, and compels us to the attitude of reverence.

The word worship runs through the Bible, and the thought of worship is to be found from beginning to end. The thought of worship is, on the part of man, the recognition of divine sufficiency, the confession that all he needs in his own life he finds in the life of God. And the spoken answer to that conviction of the abandonment and surrender of the whole of man to God, is worship. I worship in the presence of God as I recognize that in him I find everything that my life demands; as I find that in myself I am incomplete everywhere, save as I am brought into relationship with him. A sense of my need and his resources, a sense that all my life only finds its highest and its best, and fulfills itself in relation to him, produces the act and the attitude of worship. The attitude of worship is the attitude of the subject bent before the King. The attitude of worship is the attitude of a child yielding all its love to its father. The attitude of worship is the attitude of the sheep that follow the leading of the shepherd. It is the attitude of saying yes to everything that God says.

II. The outward acts are the least important parts of our worship. If I have not been worshipping God for the last six days, I cannot worship him this morning. If there has been no song through my life to God, I am not prepared to sing his praise, and the reason why so often

"Hosannas languish on our tongues"

is because "our devotion dies." This is a pause

in worship, and expresses a perpetual attitude. The worship of the sanctuary is wholly meaningless and valueless save as it is preceded by and prepared for by the worship of the life.

A man worships when he is what God meant him to be. I may sing every song in the hymn book, and never worship. I may recite every creed that was ever prepared, and never worship. I may inflict all manner of scourging upon this body of mine, and never worship. I may kneel in long lonely vigils of the night, and never worship; and the song, and the sacrifice, and the prayer are nothing unless I am, in this one lonely individual life of mine, what God almighty meant me to be. When I am that, my whole life worships.

III. How can I be that? Only as I discover his law, only as I walk in his ways.

I do not worship God by going to China as a missionary, if God wants me to stay at home and do the work of a carpenter. I do not worship God by aspiring to some mighty and heroic thing for him, if the capacity he has given me is for doing the quiet thing, and the simple thing, and the hidden thing, and the unknown thing. It would be very foolish for the humming-bird, instead of entering the tulip, to try and beat back the air and combat with the eagle. It worships by staying where God puts it. It would be very wicked for the eagle to cultivate a mock modesty, and say that it preferred to remain among the tulips when it ought to be soaring sunwards.

So that if I have spoken to you about the fact that God has foreordained works, that we should walk in them, I now remind you that if you worship when you find God's appointment, and when you walk in the way God has appointed, you realize your own life. Worship consists in the finding of my own life, and the yielding of it wholly to God for the fulfillment of his purpose. That is worship! You say, Would you tell us to find our life? Did not Jesus say we must lose it? Yes "He that findeth his life shall lose it." But he did not finish there, "He that loseth his life for my sake shall find it."

V. "O worship the Lord in the beauty of holiness." Discover his law, answer his law, walk in the way of his appointing. Let him who made you lead out all the facts of your life to the fulfillment of his purpose, and then your whole life is worship.

And so I pray that when the service is over, and the Sabbath day, has passed, we may go back to know that in the shop, in the office, in the home and market place, in all the toil of the common-places, we can worship the Lord in the beauty of holiness. Where there is holiness there is beauty. Where there is beauty there is worship. However ornate the worship may be in external things, if it lacks the beauty of holiness, it never reaches the inner sanctuary, and never glorifies God.



# Indifferentism

REV. W. H. HUBBARD, POUGHKEEPSIE, N. Y.

Acts 18: 12-18.

Paul, the apostle, is before Gallio, the deputy-magistrate, accused by the Jews, who seek to destroy the Christian religion by destroying this tireless, fearless exponent thereof, while the Greeks, in their supercilious sophistication, await the outcome.

From a religious point of view, we see four classes of people: The enthusiastic Christian, as represented in Paul; the Religious Bigot, as seen in the Jews who seek his destruction; the Sophists, who use this occasion to show their contempt for both Judaism and Christianity; and the Indifferentist, as exemplified in Gallio, the Roman consul.

Gallio is his attitude of indifference to religion, as well as in character is representative of a large and increasing class in every community. Historians tell us that Gallio was a "careless Roman deputy-magistrate, of easy character." A man of amiable parts, possessing those characteristics which make a "good fellow." His brother, Seneca, the philosopher, said "he had no faults and was liked by everybody." How many such there are today! Men of good character. Good citizens, good neighbors, good parents and husbands, generous, often to a fault, yet indifferent to the greatest of all questions.

It has been said that the great majority of people are neither believers nor disbelievers, but indifferentists. Indifference to religion is an undesirable and dangerous condition. There is more hope for the one arrayed against revealed religion, than for those who treat it with indifference. Religious indifference is not a fixed condition. One will either escape from it or develop into something worse.

I. Religious indifference is preventive of intellectual honesty and moral attainment. And these two go together. To divorce them is to defeat them. United they stand, divided they fall. Carlyle has said that neither the individual nor the nation that forgot the fact of an all virtuous Being behind the universe, superintending it, ever amounted to much. In the very nature of the case this must be so. To forget this fact is to forget the interpreting fact of all life, and to shut from life the knowledge essential to impartial judgment and moral attainment. A conclusion resting upon a partial truth, may be true as far as it goes. But to limit truth to the senuous and the material is to recognize effect and deny cause; to acknowledge the sun while denying its light and warmth; to say that man lives, yet deny life.

Dr. Theodore Munger quotes Plutarch as saying that cities may be found without walls, without literature, without kings, without money, without public buildings for theaters and athletics, but never a city without its temple, church or chapel. He thus declares a fact recognized in all ages—that religion is at the center and root of things, permeating all of life. To remain indifferent to that which is the stay and preservative of all human society; to refuse recognition to religion as an important factor in the philosophy of history and the evolution of humanity, does such violence to truth and reason, that honest judgment on any question becomes difficult, if not impossible. To do this is to lose the sense of dis-

crimination essential to intellectual honesty, and the sensibility to things immaterial which is necessary to moral earnestness. With an interrogation mark for the intellectual coat-of-arms, the streams of intellectual life are perverted and polluted, and the incentives to moral attainment are destroyed.

II. Appreciation of truth depends neither upon the character of the truth, nor upon the manner of its presentation, but upon the subjective condition of the one to whom it is presented. Jesus exhorts men to take heed how they hear, because the how of hearing is as important as is the what. Like not only begets like, but as well partakes of like. As a man thinketh in his heart so is he. And so only can he be. If religious indifference has atrophied the faculties of correspondence with things spiritual and moral, to attain unto these he must be born again.

III. Religious indifference ends in practical infidelity. This is its trend and development. In depriving man of intellectual honesty and moral earnestness it removes from man the impulse and zest of moral and spiritual pursuit. Without these, becoming morally purposeless, he drifts religiously, and all drift is away from virtue and God. Neutrality on religious questions is an impossibility. The mind that seeks to rest upon indifference is, in reality, resting upon denial. To such an one spiritual truths are as pearls cast before swine. Being incapable of appreciating their value, he tramples them under the feet of materialism, and seeks to rend those who would help him to the fear of God, which is beginning of true wisdom. To this is due much of the fruitless preaching of today. Indifferentism, having persuaded men to a supposedly neutral position, has killed the sensibility to sin and spiritual need until the light within them has become darkness. Professing himself to be wise, he has become a fool, and forgot God. Charles Darwin, is one of many conspicuous examples of these facts. For, though he has given to the scientific world a theory of evolution which has placed the entire thinking world under obligation, his indifference to religious questions had so atrophied his moral sensibilities that he could be neither honest nor receptive in considering questions which lie outside the realm of matter and pure intelligence.

He has himself said that in youth his conviction of the reality of God and the immortality of the soul were so firm that he purposed to be a Christian minister. But in his intense interest in natural philosophy he disregarded the demands of religion until disbelief possessed him, creeping over him at a slow rate, but at last possessing him so completely that in matters other than material, he was as one color-blind, whose evidence was not of the least value. While the statement of others may not be as explicit on this matter, their experience and conditions are the same.

Incapable of honest judgment in such matter because the sense of discrimination and the sense of things immaterial have been lost through indifference. Refusing to have God and righteousness in mind, they became morally purposeless and drifted away from God, hope and heaven. Refusing to receive the love of truth that they might be saved, they were given over to believe a lie.

IV. Again, religious indifference limits the life that now is and wrecks the life that is to come. The life that now is is but part of life. It is the childhood of the life to be lived beyond the horizon of time. Religion is the soul's aspiration for God and eternal things; its efforts to fit itself for that larger life into which it is to grow. The best and richest elements of life lie outside the material. Life consisteth not in the things one may possess. It consisteth in what a man is. The things possessed are material, seen, temporal. The things that one is, are spiritual, unseen, save as expressed in conduct, and eternal. No matter how great may have been one's opportunities educational, social, to be indifferent to things religious is to be coarse in feeling and plebian in soul. For the best of life here has been missed, and the life to come wrecked.

As a rule those who are indifferent to religion seek to persuade themselves either that death ends all or redeems all. Such a conclusion is contrary to both reason and revelation. In all ages thinking minds have testified to a belief that it is not all of life to live, nor all of death to die. To deny this is to set one's self against intuition, testimony, aspiration and revelation. It is the

fool that hath said in his heart There is no God. If God is, eternity is. And beyond the valley and shadow, life will be lived in its fulness as here begun.

Christianity is the reality of the better things of life made accessible and attainable. Life lived in indifference to these things is as a tree without its fruit; a bird without its song; the sun without its light; the life without its hope and the soul without a home. Indifferentism resists and opposes the soul's struggle up toward life, light and God until the desire is quenched; the struggle ceases, and man, having a name to live, is in reality dead. Dead to God and things eternal. In time he is a soulless home; in eternity a homeless soul. He enters the world of spirits out of correspondence with God and virtue, with affinity only for that which makes for woe. Through indifference he has lost his soul and has nothing to give in exchange. Indifference in time gives place to remorse eternal! It were better had he never been born. Let me stir up your minds by way of remembrance that you may put away indifference and lay hold of eternal life through Jesus, as Lord!

## A Precious Death—A Funeral Sermon

REV. J. M. HOWARD, D. D.

Text: "Precious in the sight of the Lord is the death of his saints." Psalms 116:15.

The same event is differently regarded by different people. The view we take of an occurrence depends on our position, on the relations we sustain, on our strength or weakness, and above all, on our knowledge or lack of knowledge. The child cannot grasp the thoughts of his parents; the private soldier cannot interpret the incidents of a battle as the commander can. In like manner "God's thoughts are not our thoughts, nor his ways our ways." And in no matter is God's view more different from ours, than in the matter of death. Often when we feel that the bereavement is overwhelming, the divine voice is "It is expedient for you."

The death of a saint, which often wears the aspect of so terrible a calamity to us, is always precious in the sight of the Lord. And, though we cannot enter into God's thoughts, we can conceive of some reasons why that is true.

1. Death is the final transformation; it is the last touch of the chisel of the Divine Sculptor. The discipline of burden-bearing, of pain, of disappointment and loss, are all the touches of the divine hand shaping the trusting soul for its spiritual destiny. Death is the final touch, weaning us from earth, opening our eyes to heaven. It is precious, then, as the final transformer.

2. The death of a saint is precious as the climax of usefulness. A good man's words and deeds never have such power as when his features are composed and his hands folded in the sleep of death. What an added importance do we attach to the acts and utterances of President Garfield, since his name is enrolled in the list of departed patriots. The dying testimony of the martyr Stephen subdued and won Saul of Tarsus, whom no argument could have won. So every triumphant death crowning a faithful life

is precious in the sight of God because it gives irresistible emphasis to the good done or spoken. The departed's earnest utterances, and faithful labors, never had such power to convince and move us as they have today, when we remember that he was faithful unto death, when his words and example speak to us from another world.

3. Death is precious in the sight of the Lord because it is the door of the saint's entrance into the heavenly state. God sympathizes with us, "like a father pitieth his children," at every step in our career. Death is the last earthly step, and it is precious because it marks the end of toil, and temptation, and danger, and the beginning of rest, and peace and safety. If a mother has a boy at sea, the safe arrival of the ship that bears him is a precious event. And death is the hour of safety after the stormy voyage of life. By it we are introduced into the untried realm of blessedness, whose joys are too great to enter into the imagination of man. Christ desires to have us with him. We are needed, and loved, and waited for in heaven. And that event which is to mark our entrance into this blessed circle of the redeemed, is precious in the sight of the Redeemer. These thoughts should be a check on our evil forebodings, on our unbelieving fretfulness. If death is precious in our Father's sight he will so dispose and over-rule this dreaded occurrence that it will be for good. And if this "King of Terrors" is precious and for good, all the lesser train of evils may be met with confidence and joy, and our murmurings should be checked. God knoweth best and doeth all things well. What is dark to us is light to him. Our faith should enter into God's view of life and death as far as human minds can grasp the thought of God; and where we cannot understand, we should trust the loving Father, with the joyful certainty that "all things work together for good to them that love God."



# Faith Tried and Triumphant

PROFESSOR CHARLES R. ERDMAN, PRINCETON, N. J.

Text: "O woman, great is thy faith." Matt. 15:28.

The narrative to which these words belong is as fascinating as it is familiar, and it bears a most practical message; for it speaks of faith in Jesus Christ, and, confessedly, our greatest need is of a more simple, vital, daily dependence upon him as our living, loving, present Lord.

More definitely, it suggests one special manifestation or expression of faith, namely, believing prayer. A mother has come to Christ to plead for her daughter, who is grievously tormented by a demon, and she has gone away with a heart leaping with joy. And as the story comes to its close, we learn that, not only has a request been granted, but, upon the petitioner a remarkable beatitude has been pronounced: "O woman, great is thy faith." But why does the Saviour bestow such unusual praise? What was there so peculiar in the faith of this woman? Whereby was the greatness of her faith expressed?

1. It might be remarked that she was trusting one whom she had never before seen. She believed in one of whom she had only heard. Never before, in his earthly ministry, had our Lord visited her land. Others had brought tidings of his power and love, and their witness had been received; and now that the Saviour has come near, she hastens to present her request. But in this her faith is in no sense peculiar. That is of the very essence of faith, to believe, not what we have seen, but what we have heard upon creditable testimony. Faith is the persuasion of truth upon sufficient evidence. It is not the acceptance of the incredible, or imaginary. It is not merely "the will to believe." To "make ourselves believe" results in no little "make-believe." True faith accepts only what is duly attested. We believe in a divine atonement, in a present and omnipotent Lord, in answer to prayer, only because of sufficient evidence, of credible witnesses, of a sure word of our God.

2. Or it might seem worthy of remark that she was a Greek, a pagan by birth. To find believing Israelites would not be strange. They were accustomed to worship God, and might be expected to receive the Son of God; but possibly such faith outside of Israel may be suggested as occasioning our Saviour's praise. Yet that phenomenon is not unique. We are ever seeing faith manifested where, least of all, we might expect it to be found. Possibly today, if we wish to see the most striking examples of child-like, self-sacrificing, transforming faith, we should not look in America, or England, but among the Christian converts in China, Korea, and Japan. Nor should this fact be mentioned so much to rebuke as to encourage us, as it suggests that, no matter what our past has been or our circumstances may be, it is possible for each one of us to live a life of unclouded and joyous faith.

3. Or, again, the peculiar request of this poor woman might be said to suggest the greatness of her faith. Her daughter is tormented by a demon. Yet this mother does not offer to bring the Master to see or to touch the sufferer. She asks that out of the unseen, and in the realm of the spirit-world, a miracle may be wrought. Yet this is not

peculiar as an expression of faith. This is of the very nature of your faith and mine. Whenever we pray we are asking an unseen Lord to work for us in the realm of the unseen and supernatural, and to accomplish ends by means we can neither imagine nor conceive. Her request is merely an illustration of the usual character of prayer.

4. No, the greatness of her faith is not shown by the fact that she was a stranger, and a pagan, nor by the character of her request. Not when she came and offered her petition did our Lord pronounce his word of praise; but when she had been apparently disregarded, refused, reproached, and still continued to trust and to ask, then we hear the Master's words: "O woman, great is thy faith." It was "great" in that when so tried it was triumphant.

1. Her faith was tested, first of all, by the silence of Christ. She came to him with her pitiful appeal, and "He answered her not a word." This must have been startling. She had heard only of his love and compassion, of his eager willingness to receive and to relieve all who came to him in distress. She had not heard that he was ever unresponsive, and silent, and lacking in grace; "but he answered her not." It is exactly thus that your faith has been tested, and more than once. You have prayed, and no answer has come, and the sun has set and the darkness deepened, and something has seemed to whisper that prayer is a superstition, that it is not really answered; and you have ceased to pray. I well remember one who was seeking for spiritual guidance, and who was counselled to make the problem a matter of prayer: "Oh, I never pray," was the response. "Why not?" "Well, I will tell you. Last year four of us agreed to pray for a certain good thing, and it did not come to pass; and now it is too late, and I shall never pray again." Poor soul! Do not the words awaken an echo of some faint murmuring within our own hearts?

2. But the silence of Christ did not silence the cries of this distressed mother. She only drew more close to the Master, and as he seemed to be turning away, she eagerly followed, until the disciples are heard to say: "Send her away, for she crieth after us." They seemed more sympathetic than the Master; but were really selfishly desiring to avoid the annoyance and the scene upon the public way. "But he answered and said: 'I was not sent but unto the lost sheep of the house of Israel.'" This was certainly seeming refusal of the woman's request. Our Lord then was confined to his own people and his own land. This law would render it impossible for the prayer to be granted. Why should she continue to pray? Has not your faith been submitted to this test? Does not the modern statement of the universality, and changelessness of natural laws make us question the power or the possibility of prayer? If law reigns, why pray? One who had once planned a life of service on the foreign field was heard to say: "Oh, no. I have given all that up. I have been studying biology; and I have concluded that, as law reigns, prayer is irrational." You have heard similar suggestions, and sometimes they have come from within.

So this woman might have reasoned; but her faith triumphs over the apparent refusal. "She came and worshipped him, saying Lord, help me." "And he answered and said"—said what was seemingly more cruel than any words which ever else fell from his lips;—said what would have instantly silenced a weaker faith:—"It is not meet to take the children's bread and to cast it to the dogs"—"housedogs;" but, what of that? Here was a broken-hearted mother, who has come to Christ in her dire distress, and after receiving her in silence, as he now apparently refuses her request on the ground that she is a Gentile, he addresses her as a "dog." Has your faith ever been tested thus? Often, and exactly.

You have prayer, and as the answer has been delayed, or even while you have still been praying, the suggestion has come that you are unworthy; others are so saintly, so spiritual, so pure, living so near to God;—"of course" you have been saying to yourself;—but I, oh, I am so weak, and frail, I have sinned so grievously, failed so often, wandered so far away;—I should not expect Christ to answer me."

"But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table." Wonderful faith. She takes the apparent reproach as the ground on which to base her claim to be heard. She takes the position he suggests. She admits that it will be all of grace, but she trusts his mercy, she believes he will hear her cry. Shall our conscious unworthiness silence our prayers? Rather let it bring us to the right attitude; let it suggest to us that all is of grace; that, not because of anything in us, but, in his mercy and love, he will hear. No matter what we are or have been, can we now say, Master?" To him as the "Lord" whom we now and henceforth will trust and obey, let us humbly bring our every creed and aspiration and desire.

5. No wonder we hear the Master say: "Oh

woman, great is thy faith." Her faith has stood the test of silence, and of apparent refusal and of reproach. But he adds: "Be it done unto thee even as thou wilt;" and, we read, "Her daughter was healed from that hour." How infinite are the possibilities of believing prayer! Would that we might realize them in our lives! Would that we might dwell upon them even now! But we should tarry to ask one very pertinent question: Why does Christ so test the faith of this petitioner;—why does he allow your faith to be so tested? Not that he may learn whether or not it will stand the test. He knows that in advance. It is, in the case of this woman, for her own relation to her own consciousness. It was also for the sake of the disciples, and of others who stood by, yes, for the sake of us who are reading the story anew today.

If your faith is being tested by some delayed answer to prayer, by some stubborn doubt in relation to spiritual realities, by some deep sense of sin and unworthiness—it is not that our Lord may learn the quality of your belief—it is rather that your own relationship to him may be more clearly defined, that you may draw more close to him, that your faith may be developed;—it is also that others who, unknown to you, are watching you, may be strengthened as they see your steadfastness, and may trust as they see the power of your belief, the transforming influence of your unshaken confidence in Christ. May God grant that "the trying of your faith, being more precious than gold that perisheth, though it be tried with fire, may be found unto praise and glory and honor, at the appearing of Jesus Christ may be more clearly understood, that it may be more clearly defined in Christ; whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

## The Mission of the Church in an Industrial Age

REV. JOHN M'DOWELL, NEWARK, N. J.

Text: "Ye are the body of Christ." 1 Cor. 2:27.

To understand the mission of the church at any given time we must know the time itself, and we must know also the church, what it is and what it is for.

No argument will be needed to prove that we are living in an industrial age. Our entire life is colored by the demands of industrialism. That industrialism dictates in education is seen in the ever increasing demand for a so-called practical education; that it commands in legislation is shown in the rapidly increasing number of bills introduced in our law-making bodies asking for industrial legislation; that it demands recognition in the church is apparent from the establishment of a so-called "Labor Sunday," and from the fact that every denomination has either a commission or a committee on the relation of the church to industry. In fact, so far-reaching is the influence of modern industry that it may be said with truth that the fundamental institutions of human society, namely, the home, the scholar, the state and the church are threatened with a complete transformation which will

change their character and thus impair their influence. If the church is to be a vital factor in modern life it must dominate industrialism—it must make clear the fact that it has a mission in an industrial age—and, further, it must prosecute that mission with untiring energy and unflinching earnestness.

I. What then is the mission of the church in an industrial age? Before we can define the mission of the church we must know what the church is? What is the church? There are almost as many definitions of the church today as there are men, for everybody claims the right to define the church. So we have the theologian, defining it in terms of doctrine; the moralists in terms of ethics; the churchman in terms of ritual; the Romanist in terms of government; the reformer in terms of sociology. No doubt there is truth in each of these definitions, but no one of them, nor all combined give us a full-orbed definition of the church. By the church, in this sermon, we mean the Christian church, and for information regarding the matter and mission of the Christian church, we must go to the New Testament. There is no other authority. All



other books speak with authority on the Christian Church only in so far as they are in harmony with the teaching of the New Testament. What then, is the New Testament definition of the church? According to the Apostle Paul, "The Christian Church is the Body of Christ." Several times he thus defines it. In Paul's mind the church was more than a mere aggregation of individuals or a formal organization of societies. The apostle always thought of the church as "The Body of Christ"—not merely a body of doctrine, or a body of ritual, or a body of government. To Paul the church was the body of Christ. It was not a mechanism but an organism. An organism in which Christ is the animating spirit and the vital life, an organism which stands today in the same relation to Christ as his own body stood to him in the days when he was here in the flesh. According to the New Testament the church is not a human institution. It is divine—divine in its foundations, in its purpose, and divine in its power. The church belongs to Christ, not to man or any class of men. He purchased it. Paul says, "with his own blood." Men forget this fact in these days and frequently speak of the church as though they owned it and could do as they pleased with it. The Christian church is not a body of either priests, or preachers, employers or employes, capitalists or laborers. It is the Body of Christ, the channel through which he continues his spirit in the world, and the instrument through which he carries on his work among men.

II. What, then, is the mission of the Christian church as the Body of Christ in this industrial age?

1. The mission of the church is to fill industry with the spirit of Christ. The real issue in the industrial world today is one of spirit rather than of system. Shall industry be commercialized or Christianized? This is the most important question confronting the church today. The future character of civilization, as well as the future influence of the church is involved in it. What does it mean to fill industry with the Spirit of Christ? It means three things: First, it means the displacement of commercial service by Christian service. Commercial service is governed by the law of supply and demand. Christian service is governed by the Golden Rule. Commercial service aims to meet a demand; Christian service aims to meet a need. The usual object of commercial service is gain. The object of Christian service is usefulness. Second, it means displacing self-interest by social service. Fill industry with the Spirit of Christ, which is the spirit of sacrifice and self-denial, and no sphere

of human life will afford such splendid opportunities for heroic service. Strikes will cease, lockouts will be unbroken, peace will reign in the hearts and homes of employers and employes. Third, it means the displacing of law with love. Law cannot command the best service of men. Christian service and sacrifice are love in action. History shows clearly the inability of law or force to make employers and employes work together for good. This end can only be attained in an atmosphere where love reigns. The church should seek at first to make the Spirit of Christ which is the spirit of service, sacrifice and love reign in the industrial world.

2. The mission of the church is to teach industry the mind of Christ concerning the industrial and social problems of the day. The church should declare that Jesus Christ is the final authority over all human life in its social as well as its individual aspects; that righteousness and justice can be realized in the complex conditions of human life only through the application to all human affairs of the principles of the Kingdom of God as taught by Jesus Christ. And, furthermore, the Christian church is under imperative obligation to show how these Christian principles apply to industry and to all human activities. We believe that this teaching ought to be given by the church definitely in relation to present practical conditions. Indeed, the time has come when the Christian church everywhere must speak its mind concerning particular problems now threatening society if it is to hold its place of leadership as a spiritual teacher and guide.

III. The mission of the church is to inspire industry to do the work of Christ. The work of Christ is primarily the work of saving men, saving them physically, mentally, morally and spiritually.

When industry is Christianized it will be the largest evangelistic agency in the world. Why should not the saving of men be the object of industrialism rather than the saving of money? Why should not the saving of life rather than the destroying of life be the dominant motive in the commercial life of the day? It will be when John's vision of the time when the Kingdom of this world becomes the Kingdom of our Lord; the kingdom of industry will then be an agency for bringing the world to Christ and for putting Christ into the world.

In filling industry with the Spirit of Christ, in teaching industry the mind of Christ, and in inspiring industry to do the work of Christ, the Christian church of the twentieth century will find its largest opportunity and its greatest glory.

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**A Tablet Digests A Meal. Trial Package Free.**

When digestion is perfect the fluids necessary to this process come naturally to the aid of the stomach. They are of right proportion and do their work speedily and well. When indigestion and dyspepsia are prevalent, these same juices come slowly if at all, are weak and insufficient or are filled with strong acids and alkalis.

When such a condition exists each meal is a hardship upon the digestive organs. The meal should strengthen the juices, but on the contrary it weakens them, so that man by the very act of eating causes conditions to arise which of themselves bring him pain and loathing for the next meal.

By eating one of Stuart's Dyspepsia Tablets you mix the tablet with your saliva and it goes into your stomach a strong, vigorous fluid, many times more powerful than the natural digestive

juices. These tablets are made up from natural vegetable and fruit essences and are composed of Hydrastis, Golden Seal, Lactose, Nux, Aseptic Pepsin and Jamaica Ginger. There is the formula, and one grain of it will digest 3,000 grains of food in any stomach. Beside digesting the food it will give the blood the power to enrich the digestive fluids so after a time nature will take care of itself. Though you have no stomach trouble, one of these tablets after each meal is a powerful assistance to nature and is an excellent habit to make.

Go to any druggist and ask his opinion of Stuart's Dyspepsia Tablets. We will abide by his answer if he be an honest man. They sell for 50c per package. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 203 Stuart Bldg., Marshall, Mich.